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A

MANUAL HEBREW GRAMMAR,

FOR THE USE OF BEGINNERS,

BY J. SEIXAS.

Second edition, enlarged and improved.

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*שִׁיטַת הַלְכוֹת מִנְהָג

אֲבִי
אֵלֶּה
הוּא
הִיא
הֵם
הֵן

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PREFACE.

At the request of many friends who have used the first edition of my Manual Hebrew Grammar, I have concluded to publish a second edition enlarged. The additions are designed to facilitate the acquisition of Hebrew, and make assistance from the living teacher less indispensable. The lessons and rules, though comparatively few and brief, are, I believe, sufficient to give an easy and rapid insight into the general formation of the language. Some years' experience as a teacher, and the favorable opinions of those whom I have had the pleasure of teaching, convince me that with proper attention to the following rules, and with the aids of oral instruction as given to my classes, any one desirous to become acquainted with this language may be enabled in a short time and with little trouble, to read with much pleasure and satisfaction. This edition is enlarged by more copious rules; by exercises in spelling, reading, and translating; and by a full table of the Accents. Also a table of the characteristics of the conjugations in the future tense and in the participles has been added; and the list of anomalies at the end has received some accessions.

Those who read this work will doubtless wonder at, or find fault with, the singular arrangement of the rules; but although I do not follow the order of philosophy, yet I follow, as it seems to me, the order of nature; or perhaps I should say, the order which I have found most advantageous and satisfactory to my pupils. Others also, conversant with Hebrew, have expressed their entire approbation of the plan here pursued.

As trifling as these lessons may appear to many, it has cost me several years' labor to collect and arrange them. By a careful and frequent reading of the Bible, with all the necessary helps before me, I have obtained what these sheets will set forth.

A reviewer in the Christian Examiner suggested the expediency of giving to תּ and ת the sound of *th*; of pronouncing קּ like *qu*; and also of representing שׁ and שׂ by *sh*. For the kind notice which he was pleased to take of the Manual, I would express my gratitude; but I must here say, that according to my views of the Hebrew language, and the present arrangement of the best Lexicons in regard to שׁ and שׂ, the alterations suggested are inexpedient.

A few short rules and notes are repeated in some instances for the purpose of refreshing the memory of the learner as he proceeds. The portions included in *brackets* with the exceptions of the *examples,* should be thoroughly committed to memory. Instead of printing some thirty or forty pages of Paradigms, I have published on a single sheet, the characteristics of all the conjugations. This Tabular View is very useful and convenient; and can be procured of the printers and the publisher of this work.

I humbly hope, through divine favor, that the time devoted to preparing this Manual will not prove to have been spent in vain. A desire to benefit others and promote the best of all studies—the study of the Bible, has been my strongest inducement to undertake it.

J. SEIXAS.

June, 1834.

☞ The time required in a course of Hebrew instruction as given by me, is six weeks, one lesson of about an hour being given each day.

Since publishing the first edition of this Grammar, I have published a Chaldee Manual of twenty pages, which I deem sufficiently copious for a beginner who is already acquainted with Hebrew.* I have also in manuscript, Syriac and Arabic Manuals, which I hope to have printed when there is a sufficient demand for them.

* This little work can be obtained from Messrs. Gould and Newman, the printers and publishers.

UNIVERSITY OF CALIFORNIA

HEBREW ALPHABET.

POWERS OF THE LETTERS AND VOWELS.

א		*(auleph)* not heard in reading; if it have a vowel, sound the vowel; as אָ *au*, אֶ *e*, אֹ *o*, אוּ *oo*, etc.
ב	*b*	
ג	*g*	
ד	*d*	
ה	*h*	
ו	*v*	
ז	*z*	
ח	*kh*	
ט	*t*	
Final letters י	*y*	
ך כ	*k*	
ל	*l*	
ם מ	*m*	
ן נ	*n*	
ס	*s*	
ע	*gn*	
ף פ	*p*	
פ	*f*	
ץ צ	*ts*	
ק	*k*	
ר	*r*	
שׁ	*sh*	
שׂ	*s*	
ת	*t*	

VOWELS.

◌ָ	sounds *au* in *cause.*	◌ַ	*a* in *hat.*
◌ָ	" *a* in *far.*	◌ֲ	*a* in *same.*
◌ֵ	" *a* in *ale.*	◌ָ	*o* in *note.* see § 5.
◌ֹ or ◌	" *o* in *bone.**	◌ֻ	*u* in *full.*
◌ו	" *oo* in *boot.**	◌ִ	*i* in *bit.*
◌ִי	" *ee* in *meet.*	◌ָ	*o* in *not.*
◌ֱ	" *e* in *met.*	◌ֶ	*e* in *met.*

As some of the letters resemble each other, it would be well for the learner to notice the following:

1.	*b*	ב	כ	*k*	8.	*z*	ז	ן	*n*
2.	*g*	ג	נ	*n*	9.	*kh*	ח	ה	*h*
3.	*d*	ד	ך	*k*	10.	*kh*	ח	ת	*t*
4.	*d*	ד	ר	*r*	11.	*m*	מ	ט	*t*
5.	*v*	ו	י	*y*	12.	*m*	ם	ס	*s*
6.	*v*	ו	ן	*n*	13.	*ts*	צ	ע	*gn*
7.	*z*	ז	ו	*v*					

NOTE. The letters ב, ג, ד, כ, פ, ת, are by some, sounded *bh*, *gh*, *dh*, *kh*, *ph*, *th*, i. e. when they have no point *(Dagesh)* in them. See § 8.

◌ֶךָ is pronounced *kau;* as אֲכָלְךָ *a-kol-kau;* לְךָ *le-kau;* but with ◌ֶךָ, בְּתוֹכְךָ *be-tok*, לָךְ *lauk*, etc.

When ע *ends* a syllable it is sounded *ng;* as דַּע *dang*, not dagn.

The dot over שׁ and שׂ, is often used for the vowel *o* וֹ (◌ֹ), i. e. it answers *two* purposes; as חֹשֶׁךְ *(kho-shek)* for חוֹשֶׁךְ, עֹשֵׂר *gno-sher*, יֹשֵׁב *yo-shab*, שֹׁנֵא *so-na*.

* The vowel *oo* (וּ) is a dot *in* the letter ו; the vowel *o* in *bone* is a dot *over* a letter, thus: וֹ *o*, בֹּ *bo*, דֹּ *do*; all the other vowels are placed *under* the letters.

HEBREW ALPHABET.

NAMES OF THE LETTERS AND VOWELS.

	1	א	(*auleph*) not sounded; if it have a *vowel*, sound the vowel.
	2	ב	*baith*
	3	ג	*gee'mel*
	4	ד	*dau'leth*
	5	ה	*ha*
	6	ו	*vauv*
	7	ז	*za'yin*
	8	ח	*khaith*
	9	ט	*tait*
Finals.	10	י	*yode*
ך †	20	כ	*kaf*
	30	ל	*lau'med*
ם	40	מ	*maim*
ן	50	נ	*noon*
	60	ס	*sau'mekh*
	70	ע	*gna'yin*
	80	פ	*pa*
ף		פ	*fa*
ץ	90	צ	*tsau'da*
	100	ק	*kofe*
	200	ר	*raish*
		שׂ	*seen*
	300	שׁ	*sheen*
	400	ת	*tauv*

VOWELS.

Long.

׳ת	Kau'mets	*au*	in *cause.*
ֵ	Tsa'ree	*a*	in *ale.*
ֹ or ◌̇	Kho'lem	*o*	in *bone.*
וּ	Shoo'rek	*oo*	in *boot.*
◌ִי	Khee'rek	*ee*	in *meet.*

Short.

ַ	Pat'takh	*a*	in *father.*
ֶ	Segole	*e*	in *met.**
׳ת	Kau'mets (*short*)	*o*	in *note.*
ֻ	Kibboots	*u*	in *full.*
ִ	Khee'rek (*short*)	*i*	in *bit.*

COMPOSITE SHEVAU.

Very short vowels.

By means of these two dots (:), called *Simple Shevau* (see § 7), three *composite Shevaus* are made; viz.

◌ֲ	Shevau Pat'takh,‡	*a*	in *hat.*
◌ֱ	" Segole	*e*	in *met.*
◌ֳ	" Kau'mets	*o*	in *not.*

NOTE. Shevau, *when sounded*, is a very short *e*; as פְּנִי *pena*, or *p'na*. See § 7.

* Segole is sounded like *a* in *ale*,

1. When it stands in a *simple* (unmixed) syllable; as בֶּסֶף *ka-seph*;

2. Before the quiescents א ה י; as מְקֹמָה *mik-na*, מָה, גִּי, צָא;

3. Before a guttural in which there is an *implied* Dagesh; as אֲחִיו (for אַחִיו), הֲהָרִים (for הַהָרִים). The gutturals and the letter ר (with a *very* few exceptions) do not receive a Dagesh. See § 4.

† ך stands for 500, ם 600, ן 700, ף 800, ץ 900, א 1000, ב 2000, etc. § 57. 5.

‡ or Khau-teph Pattakh, Khau-teph Segole, Khau-teph Kaumets.

§ 1. The small point found in the centre of a letter is called *Dagesh;* the small point in ה final is called *Mappik;* as בְּרֵאשִׁית, בָּרָא, מָוֶה, סַבּוּ, בָּהּ, לָמִינָהּ, נָגַהּ, וַיִּתְמַהְמָהּ.

§ 2. A *horizontal* stroke between words is called *Maccaph,** which serves to connect them; as עֵץ־פְּרִי, אֲשֶׁר־בּוֹ.

§ 3. A *perpendicular* line placed under a letter is called *Metheg,* or *Matheg;* as הָאָדָם, וְאָכַלְתָּ, וְתֵרָאֶה, וְתִדְשֵׁא;§ the syllable with Metheg, should be read with some stress. In a few cases Metheg is found with Shevau; as סֶלָה, וְאֵת, וָאֵת.

Note 1. When this occurs between a *Kaumets* and *Shevau,* it shows that the Kaumets is *long;* as אֲכָלָה (au-khe-lau) *she ate,* but אָכְלָה (okh-lau) *food.** If Metheg is the *only* accent on the word, it is *tonic;* in all other cases, it is euphonic.

Note 2. When it falls on the *ultimate* or *penult* syllable of a verse, it is called (סִלּוּק) *Silluk,* which signifies *stop;* as : שָׁנִים , : הָאָרֶץ .* These dots (:) are called סוֹף פָּסוּק i. e. *end of a verse.*

§ 4. א ה ח ע are called *Gutturals;* these, with the letter ר, do not admit Dagesh, but the vowel which precedes them is *usually* lengthened as a compensation for Dagesh, (see § 66. (4) * note); as בָּרֵךְ for בְּרֵךְ, מָעַל for מְעַל, אָחָבָא for אְחָבָא, הָאָרֶץ for הְאָרֶץ; see § 7. 1. * note. The gutturals (although not confined to any particular pointing) *commonly* take a *composite* Shevau when other letters would take a *simple* one; as (פְּקֻדָתָם), אֲכָלָתָם, עֲבָרָתָם.†

§ 5. *Short Kaumets* (*o* in *note* or *not*) can be distinguished from the long one in the following ways:

1. When a Shevau (expressed or implied) or Maccaph follows it without an accent intervening; as אָכָלְךָ *a-khol-khau,* אֲכָלְכֶם, *a-khol-khem,* אֲכַל־ *a-khol,* כָּל־, לָשָׁב־, רֹעֲבָה, רֵעָקֶם, זָכָר־, זָכָר, etc.‡

2. When a Dagesh follows it; as חָנֵנִי *khonnanee* for חָנְנִי; רָנִּי for רָנְנִי, etc. See § 56. 4. Note.

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* Maccaph and Metheg are *Euphonic* accents; Silluk is both a *pause* and *tonic* accent. All the other marks above and below words are *tonic* accents. See § 41. Note. Instead of Metheg, we sometimes find another accent; as נָגְּאוּ for נָגְּאוּ; עָתְקָה for עָתְקָה; וְנָגְּאוּ for וְנָגְּאוּ, etc.

† Letters which are *not* gutturals *sometimes* take composite Shevau; as בְּעַנְנִי for בְּעַנְנִי, גָּלְלוּ, קְדֹשִׁים, וְרָצַח for לָקְחָה.

‡ A silent Shevau is understood (implied) under the last letter of every word, provided such letter have no vowel under it, and is not a quiescent. See § 6.

§ This mark (֫ or ֪) is placed over words in this grammar to show the *accented* syllable; words without it (or some other mark), are accented on the *last* syllable.

EXCEPTIONS. מָה־ , מִנָּת־ , שָׁת־ , אָנָּא , אָנָּה , לָמָּה , and a *few* others; i. e. Kaumets being *long* in these examples.

§ 6. The letters אֶהֱוִי (called *Quiescents*) are silent in forms like the following; thus: א in פֻּאָרָה, מְלַאכְתּוֹ, דָּשֵׁא, בָּרָא, בְּרֵאשִׁית; ה in הוּא, תְּהוֹם, תְּהִלָּה, לַיְלָה, מַה, צְבִיָּה, תֹּרָאֶה, שִׁירֹה; ו in בְּהוּ, תֹּהוּ, חֲיָתָה, לַיְלָה, מְרָאֶה, וּבִין, לְרוּחַ, תְּהוֹם, אוֹר, הָוא, לְמִינוֹ, זַרְעוֹ, בּוֹ; י in אֵלַי, שְׁנֵי, אָבִיו, כִּימוֹת, לִיהוּדָה, הָיא, בֵּין, פְּנֵי, אֱלֹהִים, בְּרֵאשִׁית, עָלָיו; for יַהוָֹה, בַּיהוָֹה, see § 61. 3. § 63. Of course no quiescent can have a vowel.

NOTE 1. In such forms as אֲלַי (*a-lay, a-lye*), אֲלָי (*a-lauy, a-loy*), כְּסוּיִי (*kau-sooy*), גּוֹי (*goy*) נְשֵׂי (*ne-suy*), י is sounded; and in such forms as קָוֵי , וְיָהִי (*ko-va*), עָוֹן , מִצְוֹת (*mits-voth*), בְּוֹא, לֵוֶי (*tsivvau*), ו is sounded. וֶ or יֶ at the end is read *auv*.

NOTE 2. In such forms as יָחֵיל , יָהֵגָּה , לֶאֱסֹר, although the Shevau is silent, yet the letters over it are not properly quiescents.

OF SHEVAU (:), (*Simple*).

§ 7. Shevau simple is of two kinds; viz. *silent* and *pronounced*. Shevau is silent,

1. When it follows the vowels ַ , ָ , ֶ , ֵ , ִ (*short*), and ֹ (without י following), unless there be a Dagesh in the letter over Shevau; as יַבְדֵּל *yab-dal*, תַּדְשֵׁא *tadsha*, יַרְא *yar*, יִקְרָא *yik-rau*, מֶמְשֶׁלֶת *mem-sha-let*, מִקְוֵה *mik-va*, בִּרְקִיעַ *bir-kee-ang*, שֻׁלְחָן *shul-khaun*, עָבְדָה *gnob-dauh*, אָכְלְךָ *a-khol-khau*, שָׁמְרָה *shom-rau*, אָכְלְכֶם *a-khol-khem*.*

Such forms as מִפְּנֵי , וַתְּחִי , הַשְּׁלִישִׁי, etc. are with *vocal* Shevau, on account of the *Dagesh*. וַיְחִי , וַיְבָרֶךְ , וַיְכֻלּוּ , וַיְצַו , וַיְבִיאֵהוּ , חֲזָקִים , חֲזָאוֹ , הַלְּלוּ , הַמְדַבֵּר , are with *vocal* Shevau, because a Dagesh is *implied* in י , ל , and מ. See § 23. Note 1. § 59. Note 1.

2. At the *end*, or when it is the *last point* of a word; as וַיַּרְא *va-yar*, יָפְתְּ *yaft*, וַיַּשְׁתְּ *va-yasht*, אַתְּ *at*, אַתְּ אָתְּ *aut*, תּוֹךְ , בָּרַךְ , וַיַּשְׁקְ , וַתַּשְׁקְ , וַיִּבְקְ *va-yabk*, תּוֹסְפְּ *tosf*.

3. After a long vowel which has a pause or tonic accent on it; as אָכַלְתָּ: *au-khal-tau*, אֲנָחְנוּ *a-naukh-noo*, קָטַלְתִּי , תְּבָרְכֵנָּה , שָׁוְא , לָכֶן , גָּדְלָה , הָלְאָה †. See § 41. Note 4.

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* Some of the *short* vowels become *long* when they stand before a guttural in which a dagesh is implied, or when they stand for a long vowel; as נָחַם for נַחַם; נַחַם=נָחַם; בְּהֵל for בֶּהָל; בֶּהָל=בֶּהֵל; רָחַץ for רַחַץ=רַחַץ; אֲחִיו for אֲחִיו (אָחִיו); יוּבְלוּ for יִבְלוּ; חֲשֹׁב for חוּשַׁב. See § 66. (4).

† When two different accents are on a word, the *second* one marks the tone; but if both accents are alike, then the *first* marks it; as וַיֹּאמֶר , אָנָּא , תָּאֳדָם .

4. In the *middle* of a word if another one follow it, (but see 2.) ; as יִשְׁמְעוּ *yish-me-gnoo*, יִתְפְּרוּ *yit-pe-roo*, מַתְשְׁבוֹת *mak-she-both*.

PRONOUNCED SHEVAU.

Shevau is pronounced,

1. At the *beginning* of a word ; as וְאִם *ve-im* or *v'im*, בְּנִי , פְּרִי .

2. When it follows a *long vowel* that has not the tone upon it ; as הָיְתָה *hau-ye-tau* or *hau-y'thau*, תֵּצְאוּ *ta-tse-oo*, תִּירְאוּ *tee-re-oo*, וּשְׁנֵי *oo-she-na*, יֹצְאִים *yo-tse-eem*, עָתְקָה *gnau-the-kau*. When an accent falls upon the Metheg'd syllable, Metheg is omitted ; as מְהַלְלוֹ for מְהַלְלוֹ .

3. Under a letter in which there is a *Dagesh* expressed or implied ; as צִוְּךָ *tsiv-ve-khau* or *tsivv'khau*, מִפְּנֵי *mip-pe-na*, הַלְּבֹן *hal-le-ban*, הַלְלוּ (for הַהַלְלוּ) *ha-le-loo*, (see silent shevau 1. small print) ; וַיְהִי for וַוְּהִי , וַיְבָרְךָ for וַוְּבָרְךָ , וַיְבָאֶהָ for וַוְּבָאֶהָ , (see § 23. Note 1.) ; הַיְאֹר for הַיְּאֹר , הַמְדַבֵּר for הַמְּדַבֵּר . See § 59. Note 1. Also § 56.

4. After *another one ;* as יִשְׁמְעוּ *yish-me-gnoo ;* but if the second one *end* the word, it is *not* pronounced ; as דִּבַּרְתְּ *dibbart*, קָטַלְתְּי *kau-talt*.

5. Under a letter followed by a *similar one ;* as הִנְנִי *hi-ne-nee*, בְּרַכְךָ *ba-ra-khe-khau*. This is done that both letters may be heard in reading.

6. After a *vicarious* short vowel ; as גְּבוּלְךָ for גְּבֻלְךָ , יֵרְאוּ for יִרְאוּ . This and No. 3. can be known only by a knowledge of grammar.

7. After a long vowel that *has* a tonic accent, (see silent shevau 3.) provided *always* that the word following, be a *monosyllable*, or accented on the *penult* or *ante-penult* ; as וַיֹּאמְרוּ לוֹ , גָּתָה־כֵּן , (for Dagesh in כ see § 56. 4.), מִשְׁכֵי שֵׁשֶׁת , שַׁדְּדֵי לָיְלָה . This rule (I believe,) has been omitted by all recent grammarians.

OF THE LETTERS בגדכפת ; TECHNICALLY CALLED בְּגַד כְּפַת .

§ 8. These six letters *generally* take a Dagesh when they begin a *clause* or *sentence*, or follow a *silent* Shevau either expressed or implied ; thus : בְּרֵאשִׁית בָּרָא where the first ב begins a sentence, and the second ב follows a shevau implied under ת ; עַל־פָּנֵי , יָרְדוּ , with *silent shevau* under ל and ר . Some sound these letters *bh, gh, dh, kh, ph, th ;* i. e. when they are *without* Dagesh. This Dagesh is called Dagesh *lene*. For Dagesh *forte*, see § 56.

EXAMPLES FOR SPELLING.

EXERCISE I.

Simple Syllables.

	אָ au.		אֵ ā.		אַ ŏ. see § 5.
	בָּ bau.		בֵ bā.		בַ bŏ.
	גָּ gau.*		גֵ gā.		גַ gŏ.
	דָּ dau.		דֵ dā.		etc.
	הָ hau.		etc.		אִ u. §
	וָ vau.		אוֹ, א ō.		בִ bu.
	זָ zau.		בוֹ, ב bō.		זִ zu.
	חָ khau.		חוֹ, ח khō.		etc.
	טָ tau.		עוֹ, ע gnō.		אִ ĭ.‖
final.	יָ yau.		שׁוֹ, שׁ sō.†		בִ bĭ.
ךָ	כָּ kau.		שׁוֹ, שׁ shō.†		גִ gĭ.
	לָ lau.		etc.		etc.
	מָ mau.		אוּ oo.‡		אָה au. see § 6.
ן	נָ nau.		בּוּ boo.		בָּא bau. see § 6.
	סָ sau.		etc.		etc.
	עָ gnau.		אִי ee.		אֶה a. see § 6.
	פָּ pau.		עִי gnee.		נָא na. see § 6.
	פָּ fau.		צִי tsee.		etc.
	צָ tsau.		etc.		אֹה o. see § 6.

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* ג *(g)* is always hard.

† The point over שׁ and שׂ often answers for the vowel *Kholem;* as שׂנָא *(sona)* = שׂנָא; מֹשָׁה *(mosha)* = מֹשָׁה.

‡ ו at the beginning of a word is pronounced *oo*, not *voo;* as וּבוֹ *oo-bo.*

§ *u* in *full, bull.*

‖ *i* in *bit;* as אִם *im,* בִּן *bin,* יִק *yik,* מִן *min,* etc.

קָ	kau.	אַ	a.*	רֹה	ro. see § 6.
רָ	rau.	קַ	ka.		etc.
שָׁ	sau.	תַ	ta.	אִי	a. see § 6.
שָׁ	shau.	פַ	fa.	בִּי	ba. "
תָ	tau.		etc.	נִי	na. "
		אָ	ā.†		etc.
		נָ	nā.	אַה	ă.* "
			etc.	מַה	mă. "
					etc.

Of Simple and Composite Shevau.

Simple Shevau.	*Composite* (compound) *Shevau.*
בְּ bĕ or b'. See § 7. Pronounced Shevau. 1.	אֱ ă. See p. 6. Composite Shevau.
וְ ve or v'. " "	הֱ hă. " "
פְּ pe or p'. " "	etc.
etc.	אֱ ĕ. " "
דְּ is not to be sounded kĕ; e. g. בָּדְּ, לָדְּ, אַדְּ, שֻׁדְּ, פֹּדְּ, תֻּדְּ, נוּדְּ, etc., are always pronounced *bauk* (*baukh*), *lauk* (*laukh*), *ak* (*akh*), *shak* (*shakh*), *pok* (*pokh*), *tik* (*tikh*), *nook* (*nookh*), etc.	עֱ gnĕ. " "
	etc.
	אֳ ŏ. " "
	חֳ khŏ. " "
	etc.

Rules for Reading.

1. Sound the consonants before the vowels; as בָּ, כָ, *bau, kau,* not *aub, auk.* See Rule 5.

---

* Pattakh is sounded like *a* in *father;* but when a Dagesh or silent Shevau (expressed or implied) follows it, it is sounded like *a* in *hat;* as יַם *yăm,* בַּל *băl,* קַדַּשׁ *kă-dāsh* or *kăd-dāsh,* (see § 6. Also § 56. 4. Note).

† See p. 6. * note.

2. No letter, *except the last one of a word*, must be sounded, unless it have a vowel belonging to it; as אָלַו *a-lauv*, not *a-lauyv*; בְּרֵאשִׁית *b'ra-sheet* or *be-ra-sheeth*, (here א and י are *without* a vowel; ת though without a vowel, is the *last letter* of a word). The *last* letter of a word without a vowel, is always sounded, (or rather, united to the preceding syllable) unless such letter be a *quiescent*. see § 6.

3. The vowel *Shoorek* (וּ) is a dot in the letter *Vauv* (ו); the Vauv (ו) however, is not to be sounded; as וּמִי *oo-mee*, not *voo-mee*; תֹּהוּ *to-hoo*, not *to-hoov*; הָיוּ *hau-yoo*, not *hau-yoov*.

4. The vowel *Kholem* (וֹ or ֺ) is a point either over the *right* of the letter *vauv* (ו) or over the *left* of some *other* letter; as תְּהוֹם *te-hōm*, בֹּהוּ *bō-hoo*, אוֹר אור *ōr*, חֹשֶׁךְ *kho-shekh* or *kho-shek*.* It will be recollected that vauv (ו) is not to be pronounced unless it have a vowel *after* or *under* it, as in the following examples; יָקוּם *yik-kau-voo*,† יְהוָה *ye-ho-vau*, קָוֵי *ko-vā*.

5. When חַ, עַ, or הַ ends a word, the *vowel* must be pronounced *before* the consonant; as רוּחַ *roo-ăkh*, not *roo-kha*; רָקִיעַ *rau-kee-ăng*, not *rau-kee-gnă*; אֱלֹוהַּ *ĕ-lō-ăh*, not *ĕ-lō-hă*.

6. When ע *ends* a syllable it is sounded like *ng*; as דַּע *dang*, not dagn, יֶעְשָׁן *yĕng-shăn*, not *yĕgn-shăn*.

Note 1. The letters א, ה, ל, ם, ת, are often lengthened out to fill up the line, thus: ת ם ל ה א.

Note 2. Such forms as the following, which are few in number, are to be regarded as *fancies* or *errors*. וְלַנָּה, וּבְהַעֲטִיף; בָּהֶבְרָאָם, נִיקְרָא, מְלֵעֵר; בְּקֻצְתִּי; בְּקֻסַּם; וּכְבָנֹונוֹ and some others, i. e. with *enlarged*, *diminished*, *inverted*, *suspended*, and *spotted* or *dotted* letters.

The following Exercises will be sufficient for the present, to exemplify the foregoing 'Rules for Reading,' and also the preceding *Sections*.‡

---

* The dot over שׁ and שׂ is often used for the vowel *Kholem*, i. e. it answers *two* purposes; viz. it distinguishes the *letter* and stands for *Kholem*; as שָׂנָא *so-na*, בְּשׂא *b'so*, בּשׁ *bosh*, מֹשָׁה *mo-sha*; forms like רָמֹשׁ are to be read *rĕ-mōs*.

† Dagesh *forte* (see § 56.) *doubles* the letter in which it is found. See § 56. 4. Note.

‡ It must be remembered that Hebrew is read beginning at the right hand, and proceeding towards the left.

EXERCISE 2.

Mixed Syllables.

אַף ăf	אֶל ĕl	אִם im	אֻב ub*	בַּדְתְּ bădt‡
בַּד băd	בֶּן bĕn	בִּן bin	בֻּן bun	בַּרְתְּ bărt
גַּל găl	גֶּשׁ gĕsh	גִּד gid	גֻּר gur	גַּשְׁתְּ găsht
דַּם dăm	דֶּל dĕl	דִּב dib	דֻּן dun	דַּלְתְּ dălt
הַר hăr	הֶם hĕm	הִן hin	הֻל hul	הַלְתְּ hălt
זַר zăr	זֶם zĕm	זִף zif	זֻם zum	זַרְתְּ zărt
חַג khăg	חֶם khĕm	חִט khit	חֻף khuf	חַרְתְּ khărt
etc.	etc.	etc.	etc.	etc.

EXERCISE 3.

TWO SYLLABLES,—SIMPLE AND MIXED.

A simple and mixed syllable.		*Two mixed syllables.*	
אָמַר	au-măr	אֶקֹב	ĕk-kōb†
בָּחַר	bau-khăr	בִּלְמוֹד	bil-mōd‡
גָּדַל	gau-dăl	גֻּפְרִית	gŏf-reet§
דָּרַשׁ	dau-răsh	דַּלְתוֹת	dăl-tōt‡
הָדַר	hau-dăr	הַוּת	hăv-vōt†
וָהַב	vau-hăb	זִכְרָם	zik-raum
זָבַת	zau-băt	חַדְרֵי	khăd-rā
חָלַק	khau-lăk	etc.	
etc.			

* *u* in *full*; or according to some, *u* in *but*.

† Dagesh *forte* doubles the letter and consequently makes a *mixed* syllable; see § 56. 4. Note.

‡ See § 7. 1. 2.

§ See § 5. 2. Also § 7. 1.

In the foregoing Exercises no distinction has been made with regard to the Bĕgăd kĕfăt (Bĕghădh Kĕphăth) letters § 8. Indeed very few persons observe this distinction when reading.* Those, however, who desire to aspirate these letters viz. (ת פ כ ד ג ב) when *un*dagesh'd, are referred to § 8.

EXERCISE 4.

וַיֹּאמֶר văy-yō-mĕr. For the *first* syllable (văy), see Rule 4. † note. For the *second* syllable (yō), see p. 5. * note. Also Rule 2. For the *last* syllable (mĕr), see Rule 2. Also Exercise 2.

מֵאַרְצֵךְ mā-ăr-tsĕ-kau. For the *second* syllable (ăr), see § 7. 1. 4. For the *third* syllable (tsĕ), see § 7. Pronounced Shevau, 4. For the *last* syllable (kau), see Exercise 1. כָּ דָּ; also p. 5. Note.

מֶלֶךְ mā-lĕk. For the *first* syllable (mā), see p. 6. * note, 1. For the *last* syllable (lĕk), see p. 6. short vowels. § 7. 2. Also Exercise 1. Simple Shevau.

יְדַשְּׁנֵהוּ yĕ-dăsh-shĕ-nā. For the *second* syllable (dăsh), see Rule 4. † note. For the *third* syllable (shĕ), see § 7. Pronounced Shevau. 3. For the *last* syllable (nā), see p. 6. * note, 2.

שְׁמָהּ shĕ-mauh. For the *last* syllable (mauh), see § 1.

מִקְנַת־ כַּסְפּוֹ mik-năt kăs-po. For the horizontal mark (־) between these two words, see § 2.

אִמְרוֹ au-mĕ-roo. For the *first* syllable (au) and the per-

* This distinction is made in כ and פ by Spanish Jews, and in ב and ת by German Jews.

pendicular stroke, see § 3. Note 1. For the *second* syllable (mĕ), see § 7. Pronounced Shevau. 2.

בֵּן׃ bān. For the perpendicular mark under ב, and the two dots (׃) at the end, see § 3. Note 2.

כָּל־ kŏl, יַעֲקֹב־ yau-kŏm, עֲוֹנִי gnŏz-zee. See § 5. 1. 2. For Dagesh in ק see Rule 4. † note. Also § 56. 4. Note.

בְּרֵאשִׁית bĕ-rā-sheet, בָּרָא bau-rau, דָּשָׁא dā-shā, מְלַאכְתּוֹ mĕ-lăk-to, הָיְתָה hau-yĕ-tau, תֵּרָאֶה tā-rau-ā, מַה mă, תֹּהוּ tō-hoo, תְּהוֹם tĕ-hōm, רוּחַ roo-akh (Rule 5.), וּבִין oo-bān, אוֹר ōr, לְמִינוֹ lĕ-mee-no, אֵלַי ā-lee, פְּנֵי pĕ-nā, אֱלֹהִים ĕ-lō-heem, בֵּין bān, אֵלָיו ā-lauv, אָבִיו au-beev. See § 6.

אֵלַי ā-lăy (ā-lye), אֵלָי ā-lauy (ā-loy), כָּסוּי kau-sooy, גּוֹי gōy, נְשׂוּי nĕ-suy. See § 6. Note 1.

יְהוָה yĕ-hō-vau, קֹוְיָ kō-vā, עָוֹן (עָוֹן) gnau-vōn, גְּנֹב gnă-vōn, מִצְוֹת mits-vōt, צְוָה tsiv-vau (Rule 4. † note). See § 6. Note 1.

Psalm 29, *with letters and vowels.**

2 1
מִזְמוֹר לְדָוִד

10 9 8 7 6 5 4 3
הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃

18 17 16 15 14 13 12 11
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃

28 27 26 25 24 23 22 21 20 19
קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָה עַל־מַיִם

29
רַבִּים׃

* The learner must not forget that he is at liberty to sound ב *bh*, ג *gh*, ד *dh*, כ *kh*, פ *ph*, ת *th*, i. e. when they are *without* Dagesh.

קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר׃
קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן־רְאֵמִים׃
קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
קוֹל יְהוָה יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד׃
יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם׃

1 2 3 4 5 6 7
Miz-mōr lĕ-dau-vid hau-boo lă-ho-vau bĕ-nā ā-leem hau-boo
8 9 10 11 12 13 14
lă-ho-vau kau-bōd vau-gnōz hau-boo lă-ho-vau kĕ-bōd shĕ-mo hish-
15 16 17 18 19 20 21 22
tă-khă-voo lă-ho-vau bĕ-hăd-răt kō-dĕsh kōl yĕ-ho-vau gnăl hăm-
23 24 25 26 27 28 29
mă-yim āl hăk-kau-bōd hir-gneem yĕ-ho-vau gnăl mă-yim răb-
30 31 32 33 34 35 36
beem kōl yĕ-ho-vau băk-ko-ăkh kōl yĕ-ho-vau bā-hau-daur kōl
37 38 39 40
yĕ-ho-vau shō-bār ă-rau-zeem vă-yĕ-shăb-bār (see § 7. 1. small print,) 41 42 43 44
yĕ-ho-vau ĕt ăr-zā hăl-lĕ-bau-nōn, etc.

It must be noticed here, that in addition to the *vowels*, every word in the Hebrew Bible has either *one* or *two* accents.* As the learner should be cautious not to mistake an *accent* for a *vowel*, it will be proper to give a list of the accents here, so that he may distinguish them.

* Some words, however, which have a *Maccaph* (see § 2) following them, very frequently drop their accents; as בְּ־ instead of בְּ; etc.

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Athnaukh

Note 1. The letter ꞉ is used to show the *position* of the accents.

Kautōn

Sĕgōletau

Note 2. Those accents which have their names opposite to them are the *principal stops*.

Rĕbeeang

Note 3. Most of these accents are placed on the syllable which is to be accented.

אׇ
אׇ
אׇ
אׇ
אׇ׃ Silluk (׀), Soph pausook (׃).

NOTE. For further particulars respecting the accents see § 41.

Psalm 29. *with letters, vowels, and accents.*

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֵלִים הָבוּ לַיהוָה כָּבוֹד וָעֹז׃
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ׃
קוֹל יְהוָה עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים יְהוָה עַל־מַיִם
רַבִּים׃
קוֹל־יְהוָה בַּכֹּחַ קוֹל יְהוָה בֶּהָדָר׃
קוֹל יְהוָה שֹׁבֵר אֲרָזִים וַיְשַׁבֵּר יְהוָה אֶת־אַרְזֵי הַלְּבָנוֹן׃
וַיַּרְקִידֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׂרְיֹון כְּמוֹ בֶן־רְאֵמִים׃
קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ׃
קוֹל יְהוָה יָחִיל מִדְבָּר יָחִיל יְהוָה מִדְבַּר קָדֵשׁ׃
קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת וַיֶּחֱשֹׂף יְעָרוֹת וּבְהֵיכָלוֹ כֻּלּוֹ
אֹמֵר כָּבוֹד׃
יְהוָה לַמַּבּוּל יָשָׁב וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם׃
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה ׀ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

DIVISION OF THE ALPHABET.

[§ 9. The Hebrew Alphabet is divided into *Radicals* and *Serviles*. אֵיתָן מֹשֶׁה וְכָלֵב are called *serviles*, because they are used for many purposes in the language. The rest of the letters are called *radicals*, because they form the roots of words.

A radical can never become a servile (see § 39), but a servile may become a radical when found in the *Root*. *Seven* of the above serviles are called *Prefixes*, because they are often *prefixed* to words; they follow, with their respective significations.*

מִ† signifies *From, on account of, out of, by means of, in comparison of, of,* at, to, on, since, etc. (מ is a contraction of מִן). See §§ 60. 71.

שׁ " *Who, which, because, that,* etc. (שׁ is a contraction of אֲשֶׁר). See §§ 64. 68.

ה " *The, this, that,* who, which, O, etc.

ו " *And, but, yet, then, that,* or, nor, even, now, so, etc.

כ " *As, like, according to, when,* in, through, etc.

ל " *To, as to, for, of,* from, near, before, at, on account of, upon, by, through, in, (perhaps *with*). ל is a contraction of אֶל. See § 71.

ב " *In, with, by, over,* among, when, throughout, for, through, against, on, to, under, etc.]

---

* The learner need only commit the significations of the Prefixes which are printed in *Italics*.

† This prefix usually takes *Tsaree* (··), when it is followed by the letters א, ה, ח, ע, or ר. See § 60. also § 4.

NOTE. The Article (ה) is frequently supplied after some of the above Prefixes; as בְּרֵאשִׁית *in the beginning*; וְרוּחַ *and the life giving power, spirit*; בַּיּוֹם *in the day*, for בְּהַיּוֹם; בָּאָרֶץ *in the land* or *earth*, for בְּהָאָרֶץ; בֶּעָנָן *in the cloud*, for בְּהֶעָנָן; כָּעֵת *according to the time*, for כְּהָעֵת; מִקֶּדֶם *to the east*, מֵהַר *from the mountain*. See §§ 59—64 inclusive.

The syllables מוֹ, דֵי, פִּי, are sometimes joined to the prefixes for *euphony*; as בְּמוֹ *in*, כְּמוֹ *like, as*, כְּפִי *according to, like*, לְפִי, כְּפִי, *to, by, at*, כְּדֵי *as, like*, בְּדֵי *in*, מִדֵּי *from*.

OF NOUNS.

[§ 10. Nouns are generally derived from verbs* in three ways, viz.‡

1. *By changing their vowels;** as דֶּשֶׁא *grass*, from דָּשָׁא *it flourished, became green*; עֵשֶׂב *herb*, from עָשַׂב; עֶרֶב *evening*, from עָרַב; זֶרַע (זֶרַע) *seed*, from זָרַע; חַיָּה *life, a beast*, from חָיָה;† בֹּקֶר *morning*, from בָּקַר; דָּבָר *a word, thing*, from דָּבַר; שַׁבָּת *rest* (sabbath), from שָׁבַת; etc.

2. *By dropping one* (seldom *two*) *of the radical* (root) *letters;** as גַּן *an enclosure, a garden*, from גָּנַן *he enclosed*; חֹק *a law*, from חָקַק;

3. *By adding* (*to a perfect or imperfect verb,*) *one or more of the following serviles* הֲאֲמַנְתִּיו, (technically called) *Heemantive.*

The Heemantive letters are *commonly* added thus:

ה, נ or י *at the end,*
א or מ *at the beginning,*
ת *at the beginning* or *end,*
י or ו *is inserted.*]

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* The root of all words is generally a verb of the 3d pers. masc. sing. praeter Indicative; it commonly contains three letters and is pointed with (ָ) under the first, and (ַ) under the second radical; as אָמַר *he said*, בָּדַל *he divided*. See § 10. 3. *Examples* etc. Also § 15. * note.

† When a root ends in ה or א it is pointed with *two* (ָ); as רָאָה *he saw* עָשָׂה *he made*, etc.

‡ The *examples* enclosed in *brackets* are not to be committed. See Preface.

Note 1. A *perfect* verb consists of *three* letters, an *imperfect* one of *two*, seldom *one*.

Note 2. Some nouns are pointed like verbs; as שָׁנָה *a year*, from שָׁנָה *he repeated*.

Note 3. Some verbs are derived from nouns; as אָהַל *he pitched a tent*, from אֹהֶל *a tent*; רָגַל *he ran about*, from רֶגֶל *a foot*; etc.

Examples of Heemantive Nouns.

בְּהֵמָה	*cattle*	from	בָּהַם
חַיָּה	*life, a beast*	"	חָיַי (חָיָה) *he lived, was strong.*
פְּרִי	*fruit*	"	פָּרָה *it was fruitful.*
עָנִי	*affliction*	"	עָנָה *he afflicted.*
מִקְוֶה	*a collection*	"	קָוָה *he collected.*
מָמְשָׁלֶת	*a rule*	"	מָשַׁל *he ruled.*
זִמְרָה & זְמָרָה	*a song*	"	זָמַר (properly זָמֵר) *he sang.*
מַסָּע	*a journey*	"	נָסַע *he journeyed.*
חַטָּאת	*sin*	"	חָטָא *he sinned.*
תּוֹלְדָה	*a generation*	"	יָלַד *he begot, was born.*
רָקִיעַ	*an expanse*	"	רָקַע *he spread out.*
שַׁלְוָה	*tranquillity*	"	שָׁלַם *he lived in peace.*

(*a*) Some nouns are *primitive*; as סוּס *a horse*, אָב *a father*, אֹהֶל *a tent*, יוֹם *a day*, בַּרְזֶל *iron*, כַּרְמֶל *a garden, field*. Compound nouns occur; as צַלְמָוֶת *the shade of death, death's-shade*, from צֵל and מָוֶת; בְּלִיַּעַל *without profit, destruction*, from בְּלִי and יַעַל; מַאֲפֵלְיָה *darkness of Jehovah*, i. e. thick darkness יָהּ=יָהּ, Jer. 2: 31; שַׁלְהֶבֶתְיָהּ (שַׁלְהֶבֶת־יָהּ) *flame of Jehovah* i. e. lightning, Cant. 8: 6. See § 25. 4.

Gender and Number of Nouns.

[§ 11. The following *terminations* exhibit the Gender and Number of nouns.

					EXAMPLES.*
ה	וֹת	־וֹת		*sing. fem.*	אִשָּׁה *a woman*, דְּמוּת, בְּרֵאשִׁית.
וֹת	ת			*plur. fem.*	מְאֹרוֹת *lights.*
־ת	־ת	־ה		*sing. fem. const.*	חַיַּת *beast of—*, אֵשֶׁת *wife of—.*
־ים	־ם			*plur. masc.*	יַמִּים *seas*, תַּנִּינִם *sea monsters.*
־י				*plur. masc. construct.*	פְּנֵי *faces of—*, בְּנֵי *sons of—.*
־ַיִם	(־ֵיִם)	תַּיִם		*dual.*	עֵינַיִם *two eyes*, שְׁנָתַיִם *two years.* עֵינֵי *eyes of*, שְׁנֵי (שְׁנַיִם) *two of.*]

* The *Examples* are not to be committed.

Exceptions.

1. Some nouns and adjectives which are *absolute* have the termination of the *construct*, and *vice versa*;* as יוֹרְדֵי בוֹר *those who go down to the pit*; חוֹסֵי בוֹ *the trusters in him*, i. e. those who put their trust in him; מַשְׁכִּימֵי בַבֹּקֶר *those who rise early in the morning*; יוֹרְדֵי אֶל *those who go down to* etc.; שִׂפְעַת *a multitude*; טָהֳרַת לְכָל־קֳדָשׁ *purification of all holy things*. אַחֲרֵי *after*, אַחֲרֵי־כֵן *afterwards*; לְפָנֵי *before*, מִפְּנֵי *on account of, because*. See § 17. 6. small print חַכֵּי.

2. Sometimes a noun in the Genitive is implied; as Ps. 16: 3. אַדִּירֵי for אַדִּירֵי הָאָרֶץ; this frequently applies to the sing. and plur. of both genders.

3. Feminine sing. nouns ending in ־ָה in the *absolute*, change it into ־ַת in the *construct*; as מְקֻוָּה *the collection of*—, עֲלָה, רֵעָה etc.; the absolute form is מִקְוֶה, etc. See 11. Note 2.

4. A few duals and plurals end in ־ַי; as חַלּוֹנַי *windows*, יָדַי *hands*, גּוֹבַי, חֲשׁוּפַי, perhaps שַׁדַּי, and with *Kaumets* (ֲ) אֲדֹנָי.

Note. מְנַי (Ps. 45: 9.) probably stands for מְנִּים *stringed* (musical) *instruments*, from מֵן *a string*.

5. The Plural of בַּיִת (*a house*,) is בָּתִּים for בָּתִּים or בְּנָתִים from בַּתָּת or בָּנָה. See 10 below.

6. Some masc. nouns take a fem. termination, and *vice versa*; as אָבוֹת *fathers*, נָשִׁים *women*.

7. Some nouns have both forms of the plural; as יָמִים and יְמוֹת (from יוֹם) *days*, שָׁנִים and שָׁנוֹת (from שָׁנָה) *years*, בָּמוֹתַי, construct בָּמֹתַי (בָּמֹתֵי) from בָּמָה.

8. The dual forms שָׁמַיִם *heavens*, and מַיִם *waters*, are plurals.

9. Nouns fem. ending in ־ִית or ־וּת, form their plurals by ־וֹת; as עִבְרִיּוֹת from עִבְרִית, מַלְכִיּוֹת from מַלְכוּת.

10. The following nouns, in their derivative forms, are *anomalous*: אָב (*a father*, constr. אֲבִי, *rarely* אַב); אָח (*a brother*, constr. אֲחִי); אָחוֹת (*a sister*), רֹאשׁ (*head*, plur. רָאשִׁים); מַיִם (*waters*, constr. מֵי and מֵימֵי); יוֹם (*a day*, plur. יָמִים, constr. יְמֵי); עִיר (*a city*), בַּיִת (*a house*, const. בֵּית), פֶּה (*a mouth*), בֵּן (*a son*), בַּת (*a daughter*), כְּלִי (*a*

* אֲמָרִים אֱמֶת *words of truth*, instead of אִמְרֵי; כִּכְּרֵי כֶסֶף *two talents of silver*, instead of כִּכָּרַיִם; etc.

vessel, jewel), חָם (*a father-in-law*), אֶחָד (*one, first*), אִישׁ (*a man*), אִשָּׁה (*a woman*), אָמָה (*a bond woman*).* See § 14. Note 3. small type.

11. The Fem. Sing. sometimes ends in ־ָא instead of ־ָה; and the Dual and Plur. end in ־ַיִן, ־ִין instead of ־ַיִם, ־ִים; these are *Chaldaic* forms.

Note 1. In a very few cases אֵשֶׁת (*woman, wife,*) is Absolute.

Note 2. Forms like רֵעָה, מִקְרֶה, מִשְׁנֶה, are rare in the *construct* state. See 3. above.

Note 3. Paragogic letters are occasionally attached to nouns; as חֲיָתוֹ *a beast*, מַעְיָנוֹ *a fountain*, יְשׁוּעָתָה *deliverance, help*, בְּנִי and בְּנוֹ *a son*. See § 14. ☞ note.

12. Nouns ending in ־ִי often form their masc. plur. by adding ם; as נָכְרִי *a stranger*, plur. נָכְרִים. So also we have גּוֹי *a nation*, plur. גּוֹיִם, constr. גּוֹיֵי.

13. In a few words אֹת is used for וֹת (fem. plur.); as בְּצֹאתָיו for בְּצֹתָיו from בְּצָה.

Exceptions to Gender.

§ 12. Names of Females, proper names of places, cities, towns, countries, winds, and objects double by nature or custom, are *feminine* though of a *masculine* termination; as רָחֵל *Rachel*, אֵם *a mother*, מִצְרַיִם *Egypt*, צִיּוֹן *Zion*, רוּחַ *the wind, spirit*, עַיִן *the eye*, רֶגֶל *the foot*, יָד *a hand*, אֹזֶן *the ear*, נַעֲלַיִם *a pair of shoes*, מֹאזְנַיִם *a pair of scales*, חֲרַיִם *two rivers*.†

Of ה local.‡

[§ 13. This is a ה suffixed to a noun of place, and signifies *to* or *towards;* as אַרְצָה *towards the land, earth*, אֹהֱלָה *to the tent*, מִצְרַיְמָה *towards Egypt*, הָרָה and הָהָרָה *to the mountain*, הַנֶּגְבָּה *to the south*, מָרָתָה *to Marah* (from מָרָה, ה changed into ת), צִיּוֹנָה *to Zion*, הַשָּׁמַיְמָה *towards the heavens*, בַּיְתָה (constr. בֵּיתָה) *to the house*, נֹבָה *to Nob*, דְּדָנָה *to Dedan.*]

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* From דָּם *(blood)* we find דִּמְכֶם for דַּמְכֶם; and from יָד *(a hand)* comes יֶדְכֶם instead of יַדְכֶם.

† צָהֳרַיִם *(mid-day)*, and a few others, have the form of the Dual. The reason of this is very uncertain.

‡ Examples are not to be committed.

DERIVATIVE PRONOUNS.

[§ 14. These are *parts* or *fragments* of the Primitive pronouns (§ 67.) (as י from אֲנִי, נוּ from אֲנַחְנוּ, etc. ת in the 2d persons Sing. and Plur. being changed into כ, ךָ, or ךְ,) which are joined to the end of nouns and supply the places of pronouns *possessive*. They are called *Suffixes* or *Postfixes*, and are *Inseparable* pronouns.

Examples.

סֵפֶר *a book*

			־ִי*	*my* "
		ךָ	הָ־	*thy* masc.
		ךְ		*thy* fem.
(יו ־ֵהוּ)	(נוּ ־ֵנוּ)	וֹ	הוּ ־ֶו	*his* (*its.*)
	(נָה)	ָהּ	ה ־ָה	*her* (*its*).
		נוּ		*our*
		כֶם		*your* masc.
		כֶן		*your* fem.
Once. (מוֹ)	Poetic. (מוֹ)	ם	הֶם	*their* masc.
(הֶן)		ן	הֵן see § 73.	*their* fem.]

☞ וֹ and ־ִ are sometimes *paragogic;* as חַיְתוֹ *a beast,* מַעְיְנוֹ *a fountain,* נֶאְדָּרִי *glorious,* הַמַּשְׁפִּילִי *who bringeth down,* יוֹשְׁבִי *inhabiting,* מַלְכִּי *a king,* בְּנִי and בְּנוֹ *a son.*

Note 1. When the above suffixes are appended to dual and plural nouns (masc.), the ם of ־ַיִם and ־ִים is omitted; as יָדַיִם *hands,* יָדֶיךָ (masc.), יָדַיִךְ (fem.), *thy hands;* סְפָרִים *books,* סְפָרָיו *his books;* the י however between the noun and suffix, will distinguish the *plural* noun; as בְּנֵיהֶם *their children,* from בֵּן *a child.* See § 73. Note. 1.

Note. 2. When suffixes are added to nouns (fem.) ending in ה, the ה is changed into ת; as אִשָּׁה *a woman, wife,* אִשְׁתִּי (not אִשָּׁתִי) *my wife,* אִשְׁתְּךָ *thy wife,* אִשְׁתּוֹ *his wife;* מְלָאכָה *a work,* מְלַאכְתּוֹ *his work.*

* When this suffix has the vowel (־) or (ֶ) before it, the noun to which it is attached is *plural;* as אֹיְבִי *my enemy,* אוֹיְבַי or אֹיְבַי *my enemies;* the plur. י coalesces with the pronoun. See § 73. Notes 1. 2.

Note 3. After וֹת (fem. plur.) a י is generally placed before the suffix; as לְמִשְׁפְּחוֹתֵיהֶם *as to their families*, from מִשְׁפָּחָה *a family*, בָּנוֹת *daughters*, בְּנוֹתָיִךְ *thy daughters:* here י seems to be superfluous. See § 73. Notes 1. 3.

Note 4. Nouns ending in ־ֶה take the suffix הוֹ instead of וֹ, and ָה instead of ־ֶה; as עָלֵהוּ *his* (its) *leaf*, from עָלֶה; מַרְאָתָהּ *her appearance*, from מַרְאֶה. But this is not always the case.

Some nouns and particles take י before their suffixes like plur. nouns; as אָבִיךָ *thy father*, אָחִיו *his brother*, עָלָיו *upon, by him*, אֵלַי *to me*, אֵלֶיךָ *to thee*, etc. In Poetry עֲלֵי *upon, with*, אֲלֵי *unto*, מִנֵּי *from*, עֲדֵי *even*, are used for אֶל, עַל, מִן, עַד. See § 71. § 11. 10.

OF VERBS. *Praeter Tense.*

[§ 15. The third person masc. sing. praeter active Indicative, is the *root* of nearly all words.*

In Hebrew there are but three moods; viz. Indicative, Infinitive, and Imperative: and two tenses; Praeter and Future: the English Present is expressed by a Participle.

The root generally consists of *three* letters; and is pointed with (ָ) *Kaumets* and (-) *Pattakh*, or with *two* (ָ) Kaumets when its last letter is א or ה; as אָמַר *he said*, בָּדַל *he divided*, יָלַךְ and הָלַךְ *he went*, קָרָא *he called*, הָיָה *he was*, רָאָה *he saw.**

Note. A few roots have (ָ) and (ֵ) (Kaumets and Tsaree); as מָלֵא *he* (*it*) *filled, was filled*, יָרֵא *he feared, was afraid*, חָפֵץ *he was pleased;* and a very few take (ָ) and (ֹ) (*Kaumets* and *Kholem*); as יָכֹל *he was able*. These are commonly *intransitive*, and are called *verbs final Tsaree, verbs final Kholem*. The active participle Kal of these verbs has the same form as the *root;* thus, מָלֵא *he is filling*, יָרֵא (construct יְרֵא) *fearing*. See § 75.

The persons and gender of the *praeter*, are made by suffixing to the root the following fragments of the primitive pronouns. See § 67.

These fragments of the personal pronouns are called *Sufformatives*

* The root of verbs whose middle radical is י or ו (see § 28) is almost always the Infinitive; as קוּם *to arise*, בּוֹא *to go*, בִּין *to consider*.

Singular. (*Kal*).

(עֵץ : יָצַר וְקָדַם § 66. 5.) פָּקַד { *he visited*, (רָאָה *he saw*, קָרָא *he called*).

(ـַת) ה ـָ —— *she**

(תָּה†) תָּ —— *thou* masc.

(תִּי) (ת ـְ) תְ —— *thou* fem.

תִּי —— *I*

Plural.

נוּ —— *we*

תֶּם —— *ye* masc.

תֶּן —— *ye* fem.

(וּ ـֵן וּא†) ה ـֶ ـָ וּ —— *they* common, also *ye* Imperative; as שָׂרְצוּ *they produced*, שִׂרְצוּ *produce ye;* פָּרוּ *they were fruitful*, פְּרוּ *be ye fruitful.*]

NOTE. ו prefixed to a praeter tense *often* converts it into the future. See § 22.

VERBS. *Future Tense.*

[§ 16. The following fragments of the primitive pronouns (see § 67.) are appended to the *root* to exhibit the persons, number, and gender, in the *future* tense; thus,

Singular.

Paragogic Letters.

פָּקַד *he visited.*

once. (ה ـֶ) ـָ —— י *he shall* or *will, let him, it, may he, it.*‡

ה —— ת *she* " " *let her; thou shalt* masc.

twice. ן י —— ת *thou shalt* or *wilt* fem.

(ה ـֶ) ـָ —— א *I shall* or *will, let me.*

Plural.

ה ـָ —— נ *we shall* or *will, let us.*

§ ן ו —— ת *ye* " " masc.

once. א § ן or וּ —— י *they shall* or *will, let them* masc.]

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* All the conjugations receive the sufformatives in the same way.

† These are *paragogic* endings.

‡ The prefixed fragments are called *Praeformatives*, the suffixed fragments *Sufformatives*. All the conjugations receive the above pronouns in the same manner.

§ ן paragogic is common at the end of וּ; as תָּמֻתוּן *ye shall die*, for תָּמֻתוּ or תָּמוּתוּ; יַחְסְרוּן *they shall lack*, for יַחְסְרוּ.

Note 1. ו prefixed to a *future* tense, often throws it back into the *praeter;* as יִפְקֹד *he shall visit,* וַיִּפְקֹד *and he visited.* See § 23.

Note 2. The above pronouns are called Praeformatives and Sufformatives. See preceding page ‡ note. The Praeformatives exclude the נ (characteristic) of *Niphal,* and the ה (characteristic) of *Hiph., Hoph.* and *Hithpael.* See § 45. Note.

Note 3. ה֫ paragogic is very common in the 1 pers. sing. and plur. of the Fut., and 2. pers. sing. masc. of the Imperative; as אֶקְטְלָה *I will kill,* for אֶקְטֹל; נִבְנֶה for נִבְנֶה; אֲבָרְכָה for אֲבָרֵךְ; נָבְלָה (regularly נָבֹלָה) for נָבֹל from בָּבַל; (ה֫ is paragogic 3 times; viz. in אֶקְרָאָה and אֶקְחָה *Kal,* and יְרַשְּׁנָּה *Piel*); Imperative קוּמָה *arise thou,* from קוּם, שִׁמְעָה, שִׁמְרָה, etc. See § 49.

Note. 4. The punctuation of the above praeformatives is regulated by the species of verb and conjugation; as (*Kal*) יִפְקֹד, יֶאֱהַב, אֶעֱשֶׂה, אֶאֱמֹד, אֶאֱהָה, יֶחֱזַק, יֶאֱכַל (for יֶאֱכַל), תַּעֲשֶׂה, אֶעֱשֶׂה, יֶחֱזַק, יֶאֱכַל, וַיֵּשֶׁב from יָסַב; וַיָּשָׁב from יָשַׁב; תָּבֹא from בּוֹא; יִתֵּן from נָתַן; תֵּרֶא from רָאָה; יֵרָא from יָשַׁב; דָּאָה from שָׁתָה; תִּשְׁתְּ יִשְׁתְּ from שָׁתָה. See § 58. with the Note. Also § 98.

Note 5. There are a few *Pluriliteral* verbs; as רֶטַפֵּשׁ, כֶּרְבַּל, חַצּוֹצֵר, כִּרְסֵם, פִּרְשֵׁז, תַּחֲרָה.

Note 6. Some verbs double their *first* and *last* radicals, and some their *first* and *second;* as יְכַלְכֵּל כִּלְכֵּל from כּוּל; טְאטֵא from טוּא; שְׁתַּעֲשַׁע, הִשְׁתַּעֲשַׁע from שָׁעַע. Some double their *last* radical; as אֶמְלַל from אָמַל; שַׁאֲנַן from שָׁאַן; רָעֲנַן from רָעַן. Some double their *second* and *third* radicals; as סְהַרְהַר from סָהַר; חֲמַרְמַר from חָמַר. יָפְיְפִיתָ is from יָפָה; מְחֻסְפָּס is from חָסַף.

Names and Significations of the Conjugations.

[§ 17. Kal, Niphal, Piel, Pual, Hiphil, Hophal, Hithpael.

1. Kal is active;* as פָּקַד *he visited,* יָרֵא *he feared,* (בָּא *he came,* from בּוֹא; מֵת *he died,* from מוּת; see §§ 28. 54.).

2. Niphal is passive; as נִפְקַד *he was visited.* Sometimes it is active or reflexive.

* The *Examples* are not to be committed in *any case,* either before or after this.

For Piel & Pual, see 6. 7. below.

3. Hiphil is causative; as הִפְקִיד *he caused to visit.* (It is sometimes like Kal in signification).

4. Hophal is passive of Hiphil; as הָפְקַד *he was caused to visit.* See (*d*) below.

5. Hithpael is both active and passive; as הִתְפַּקֵּד *he visited himself,* הִתְבָּרֵךְ *he was blessed,* הִתְהַלֵּךְ *he walked continually.*] (הָתְפָּקְדוּ and הִתְפָּקְדוּ occur).

Recapitulation.

[(*a*) All roots are in Kal; as קָטַל *he killed.*

(*b*) ——נ prefixed is Niphal; as נִקְטַל *he was killed.*

For Piel and Pual see 6. 7. below.

(*c*) ה ו י prefixed, and י (*not always*) inserted denote Hiphil; as הִקְטִיל *he caused to kill;* הִשְׁקָה *it watered,* הֶרְאָה, הֶעֱלָה.

(*d*) הָ, הוּ or ה prefixed is Hophal; as הָקְטַל *he was caused to kill,* הֻשְׁכַּב *he was made to lie down,* הוּקַם and הָקַם *it was established;* הֻנִּיחַ, הֻעֲלָה, once הוּדַע.

(*e*) —הִת prefixed is Hithpael;* as הִתְקַטֵּל *he killed himself.* הָת and הִת are very rare. See §§ 38. 39.]

The ת characteristic (with but one exception, viz. מִתְדַּפְּקִים Participle, Judges 19: 22,) is always *assimilated* when a letter of the same organ follows it; as הִדַּבֵּר for הִתְדַּבֵּר; הִטַּהֵר for הִתְטַהֵר; הִשַּׁמֵּא and הִשָּׁנָה for הִת.†

* The second radical commonly takes a Dagesh in this conjugation.

† The characteristic ת is often assimilated when *other* letters follow it; as הִזַּכּוּ for הִתְזַכּוּ; הִכַּבֵּס for הִתְכַּבֵּס; הִכָּשֵׁל for הִתְכַּשֵּׁל; הִנַּבֵּא for הִתְנַבֵּא; הִצַּדַּק for הִתְצַדַּק; אֶתְרוֹמָם for אֶרּוֹמֵם; הִנָּחֲמְתִּי for —הִתְנֶּחַמְתִּי.

The general meaning of Hithpael is, to represent one's self to be, or do that, which the root indicates; as הִתְחַלָּה *he pretended to be sick*, from חָלָה; הִתְחַכֵּם *he acted cunningly*, from חָכַם; תִּתַּמָּם (with ת characteristic assimilated) *thou wilt show thyself upright*, from תָּמַם; תִּתְבָּרֵר *thou wilt show thyself pure*, from בָּרַר; תִּתְחַסָּד *thou wilt show thyself merciful*, from חָסַד.

PIEL.

[6. Piel is active, and is generally *causative* or *intensive* of Kal; it is characterised by a *Kheerek* under the *first*, and a *Dagesh* in the *second* radical; as קִדֵּשׁ *he caused to be holy, he consecrated;* צִוָּה *he commanded*, (with suff. צִוָּהוּ (הוּ) *he commanded him*); שִׁלַּח (שִׁלַּח) *he sent;* חִיָּה *he preserved alive;* דִּבֶּר (דִּבֶּר) *he spoke.** Other forms are like מִלֵּא, גִּדֵּל (גִּדֵּל); once נִשַּׁנִי for נִשַּׁנִי, and הֵחֵל (הֵחֵל־) for הֵחֵל. See § 44.]

When the second radical is a *Guttural* (ע, ח, ה, א,) or ר, Dagesh is *excluded;* as נִאֵץ, בִּעֵר, טִהַר, נִבַּט, כִּהֵשׁ, etc.; and in this case the *first* radical commonly takes *Tsaree* under it; as בֵּרֵךְ (בֵּרֵךְ) *he blessed*, instead of בִּרֵךְ; פִּאֵר, נִהַל, אִחַר, רִעָה, קִרָה, etc.‡ See § 4.

The Infin and Imper. Piel are formed by changing the vowel *Kheerek* or *Tsaree* of the *first* radical, into *Pattakh* or *Kaumets;* as קִדֵּשׁ *to make holy*, שַׁלַּח (שַׁלַּח) *to send, send thou*, דַּבֵּר (דַּבֵּר־) *speak thou*, (פַּלֵּג, כַּפֵּר), נַחֵם *to comfort*,† צַחֵק, רַבֵּה, נַאֵץ, בַּעֵר, פָּקֹד, כַּסּוֹת (from כָּסָה), מַלֹּאות (מַלֹּאת); בָּרֵךְ *to bless, bless thou*, קָרֵב.‡

Peculiar forms. חַבִּי (Hosea 6: 9) is for חַבֵּה from חָבָה; Imper. בִּזַּר.

Apocopated forms. צַו, הַס (הָס), גַּל, נַן, etc. for צַוֵּה, הַסֵּה, etc.

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* Piel and Pual have the same *letters* as Kal, but different *vowels.* The Dagesh characteristic of these conjugations is occasionally omitted even when the second radical is neither a Guttural nor ר. See § 4. † note.

† With *prefix*, בְּדַבְּרִי *in speaking*, with *suffix* בְּדַבְּרִי *when I spoke*, בְּעַנְּנִי *in my gathering, when I gather.*

‡ Verbs עִי (עִי) and עִע have the following forms in Piel; רוֹמֵם (instead of רַוֵּם, from רוּם); שׁוֹבֵב, קוֹמֵם, מוֹתֵת, כוֹנֵן, from שׁוּב, קוּם, etc.; בוֹנֵן (instead of בִּוֵּן, from בִּין); סוֹבֵב (rarely like סִבֵּב) from סָבַב; עוֹלֵל, etc.

Exceptions. עִוֵּר, עִוֵּת, עִוֵּל, עִוָּה, קִוָּה, צִוָּה, קִנֵּם and קִנֵּן are from קוּם; חִוֵּב is from חוּב.

PUAL.

[7. Pual is the *passive* of *Piel;* it is characterised by a *Kibboots* (in a few cases *short Kaumets*) under the *first*, and a *Dagesh* (not always) in the *second* radical (see preceding page * note); as קֻדַּשׁ *he was made holy;* לֻקַּח (לֻקָּח) *he was taken*, fem. לֻקְּחָה; יֻלַּד (אוּזָל, זוּנָה); (יוּלַד) *he was born*, שֻׁדַּד and שֻׁדַּד *he was spoiled*, (אָדָם), כָּלוּ *they are finished* (from כָּלָה), רֻחַץ (רֻחָץ) *he was washed*, נֻחַם, רֻחַם, etc.]

When the second radical is a *Guttural* or ר, the *Kibboots* of the *first* radical is usually (but not always) changed into *Kholem;* as בֹּרַךְ (not בֻּרַךְ,) *he was blessed*, שׁוֹרַשׁ, זוֹרַע, הוֹדוּ (from הָדָה), גּוֹאַל, דּוֹגַל, קוֹרָא, מֹעָכוּ, בּוֹעַר, etc. See § 4.

NOTE. Verbs עוֹ (עִי) and עֹ״ע have forms like the following in Pual; סוֹבַב (not often like סֻבַּב) from סָבַב; קוֹמַם, רוֹמַם, בוֹנַן, עוֹלַל, חוֹלַל. See § 44.

Exceptions are like צֻוָּה, צֻוַּת, etc.

PARTICIPLES, INFINITIVES, AND IMPERATIVES.

[§ 18. When the *first* letter of a root has a *Kholem* (וֹ) for its vowel, it usually indicates the *present* participle Kal; as עֹשֶׂה *making, yielding, doing*, from עָשָׂה *he made, did;* זוֹרֵעַ (זֹרֵעַ) *seeding, producing*, from זָרַע; רוֹמֵשׂ *creeping, moving*, from רָמַשׂ; שֹׁפֵךְ *he who spills, pours out*, from שָׁפַךְ; שֹׁפֵט *he is judging*, from שָׁפַט. Fem. singulars end in ־ָה, ־ֶת, or ־ַת; masc. *plur.* in ־ִים, fem. plur. in ־וֹת.*

מ distinguishes the participles in *Piel*, *Pual*, *Hiphil*, *Hophal*, and *Hithpael;* see the following small print.]

[The Article (ה) prefixed to a participle denotes *who, that, which;* as הָרֹמֶשֶׂת (fem. הָרֹמֶשֶׂת) *which is creeping, moving;* הַהֹלֵךְ *that is going;* הַסּוֹבֵב *which is surrounding.* Plur. masc. הַיֹּצְאִים *who are going*

* The participles in *all* the conjugations take the forms of nouns or adjectives.

out, from יָצָא; construct forms יֹצְאֵי *the goers out of, those going out;* יוֹדְעֵי *the knowers of, those knowing.** (With י *epenthetic* and *paragogic*, תּוֹמִיךְ from תָּמַךְ, יוֹשְׁבִי from יָשַׁב). See § 81.

The Participle *Niphal* prefixes נ to the root; as נֶחְמָד *being desired* i. e. lovely, desirable; נָכוֹן, נָסַב, from כּוּן and סָבַב. ־ָה, ־ָת, ־ֶת fem.; ־ִים plur. masc.; ־וֹת plur. fem.* All the participles beyond Niphal are formed by prefixing מ to the root; thus, מְרַחֶפֶת (fem. מְרַחֶפֶת) *brooding*, Piel; מַבְדִּיל *causing to divide* (from בָּדַל), מַזְרִיעַ *seeding* (from זָרַע), מֵבִיא *causing to come* i. e. bringing (from בּוֹא), מָקִים *establishing* (from קוּם), Hiphil;* מִתְהַלֵּךְ *walking* (from הָלַךְ), Hithpael.* With י paragogic מַשְׁפִּילִי, מַגְבִּירִי, etc. Hiphil. See § 81.]

[§ 19. When the *second* letter of a root has a *Shoorek* (וּ) or *Kibboots* (֫), it indicates the *passive* participle Kal; as אָרוּר (אָרַר) (fem. אֲרוּרָה) *cursed*, בָּרוּךְ (בָּרַךְ) *blessed, he is blessed, a blessed one.* ה or ת fem.; ־ִים or וֹת plural.*]

[§ 20. When the *second* letter of the root has a *Kholem* (וֹ ־) or *short Kaumets* (see § 5), it indicates the *Infinitive* or *Imperative* Kal; as מְשֹׁל (with prefix ל לִמְשֹׁל†) *to rule;* עֲבֹד (לַעֲבֹד) *to cultivate, serve;* עֲשׂוֹת *to do, to make;* אֲכֹל אֱכֹל־ אָכֹל *to eat;* with suffix אֲכָלְךָ *to eat thee,* i. e. thy eating, thou eatest, אֲכָלְכֶם *to eat you,* i. e. you eat; אֱמֹר־ אֱמֹר *say thou;* זָכוֹר זְכֹר־ זְכֹר *remember thou.* See §§ 33. 49.

The *other* persons of the Imper. are distinguished by sufformatives; thus: ־ִי *thou* fem.; as אִמְרִי *say thou,* עֲשִׂי *do thou;* וּ *ye* masc.; as פְּרוּ *be ye fruitful,* אִמְרוּ

* The participles in *all* the conjugations take the forms of nouns or adjectives.

† The prefixes מ ל כ ב are *often* prefixed to the Infinitives in all the conjugations; as לֵאמֹר *to say, saying,* לַעֲשׂוֹת *to make, in making, as to the making,* בְּשָׁמְעוֹ *when he heard,* מֵרְאוֹת *from seeing.* These are similar to the Latin Gerunds.

say ye; נָה (ן ָן) *ye* fem.; as שׁוּבְנָה *return ye,* from שׁוּב; פְּקֹדְנָה, שִׁמְעָן, קִרְאָן.*]

For the Imp. and Infin. in the other conjugations, see § 30. small print. §§ 31. 40. Also § 17. 6. small print.

Construction. (*Construct state*).

[§ 21. When two nouns come together signifying different things, *of,* or *of the,* must commonly be placed between them; as רוּחַ אֱלֹהִים the spirit *of* God, פְּנֵי הַמָּיִם the faces *of* the waters, פְּנֵי רָקִיעַ faces *of the* expanse, מֵי הַמַּבּוּל the waters *of* the flood, מֵימֵי מִצְרַיִם the waters *of* Egypt. Final ם of the Dual and Plural is dropped in this state; the fem. ה ָ is *generally* changed into ת, ת ַ, or ת ָ; as בְּנֵי *sons of,* not בָּנִים; חַיַּת *beast of,* not חַיָּה; אֵשֶׁת *the wife of,* not אִשָּׁה. Nouns ending in ה ָ change it into ה ָ in the *construct;* see § 11. 3. Also § 66. (2).]

Note. The second noun is of course in the Genitive case. See § 11. *Exceptions.* 1. 2.

Of ו Conversive of the *Praeter.*

[§ 22. The prefix ו (וַ, וְ, וּ, וָ), often changes the *Praeter* tense into a *Future;* as אָכַלְתָּ *thou hast eaten,* וְאָכַלְתָּ *and thou shalt eat;* מָחִיתִי *I destroyed,* וּמָחִיתִי *and I will destroy;* חַי (from חָיַי) *he lived,* וָחַי *and he shall live;* הָיוּ *they were,* וְהָיוּ *and they shall be;* הֲקִימֹתִי (Hiph. of קוּם) *I have established,* וַהֲקִימֹתִי *and I will establish.*†]

* These sufformatives are appended in the same manner to *other* conjugations; as הִשָּׁמְרוּ הִשָּׁמְרִי *Niphal;* קִטְּלוּ קִטְּלִי קִטְּלָה קִטְּלָנָה *Piel;* הַאֲזִנָה (for הַאֲזִינָה from אָזַן) *Hiphil;* etc. throughout.

† This ו frequently changes the *tone syllable.* See § 66. (7).

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Of ו Conversive of the *Future*.

[§ 23. וַ·ווֹ prefixed to a *future* tense, *generally* throws it back into the *praeter*; as יֹאמַר (יאמֶר) *he shall say*, וַיֹּאמֶר *and he said*; יַבְדֵּל *he shall divide*, וַיַּבְדֵּל *and he divided*; תֵּבֵא *she shall go*, וַתָּבֹא *and she went*; יִרְאֶה (for יִרְאֵה) *he shall see*, וַיַּרְא *and he saw*; תֵּרֶא וַתֵּרֶא (from רָאָה); נִפֶּן וַנִּפֶן (from פָּנָה). See § 66. (7). § 50.

Note 1. When ְ follows ו, the Dagesh is *always* omitted; as יְהִי *he* (it) *shall be*, וַיְהִי *and it* (he) *was*; וַיְבָרֶךְ יְבָרֵךְ, וַיְכַלּוּ יְכַלּוּ (from כָּלָה); וַיְצַו (from צָוָה) יְצַוֶּה), וַיָּצוּ (from בּוֹא) וַיְבֹאֶהָ יְבֹאֶהָ; Shevau is vocal in these examples, Dagesh being implied in י. See § 7. 1. small print.

Note 2. When א (a guttural cannot take Dagesh,) follows, ו takes *Kaumets*, i. e. Pattakh is *lengthened* (see § 4.); as אֶחְבָּא *I shall hide*, וָאֶחְבָּא *and I hid*; אִירָא *I shall fear*, וָאִירָא *and I was afraid*; אֹכַל (אֹכֵל) *I shall eat*, וָאֹכַל *and I ate*; אֲמַר (for אֹאמַר) וָאֲמַר.* וַ occurs for וָ 2 Sam. 1: 10.

Note 3. This ו frequently draws back the tone and shortens the final vowel; it also often causes verbs לֹה to lose their ה; see the examples above. See § 66. (7). Also § 50.]

Comparative Degree.†

[§ 24. The Comparative may be known by the prefix מ (or particle מִן); as מִכֹּל *in comparison of all*, i. e. more than, above all;‡ מִזָּהָב *in comparison of gold*, i. e. more than gold; מָתוֹק מִדְּבַשׁ *sweeter than honey*; 'two are better מִן־הָאֶחָד *than one.*'

This מ, prefixed to an Infinitive, often denotes a *negative*; as מִנָּשׂוֹא *not to be forgiven* i. e. so that it cannot be forgiven; מֵרְאוֹת *from to see, so that he could not see*, מֵהַבִּיט

* ו conversive is sometimes attached to the word which *precedes* the future; as וְאֵד יַעֲלֶה (= וַיַּעַל אֵד) *and a vapour went up.*

† The *positive* degree is of course, any adjective.

‡ In a few cases the Comparative expresses the *Superlative*; as 'The serpent was crafty מִכֹּל *above all.*'

from looking, so that he could not look; מֵרְדָּה *from going down, so as not to go down;* מֵרָדְפָם *from pursuing.*]*

Superlative Degree.

[§ 25. The Superlative is made 1st. By מְאֹד *very, exceedingly;* as טוֹב מְאֹד *very good;* וַיִּרְבּוּ מְאֹד *and they multiplied exceedingly;* גָּבְרוּ מְאֹד מְאֹד *they prevailed exceedingly much.*

2. By *repetition;* as טוֹב טוֹב *good good* i. e. *best;* מְאֹד מְאֹד *very exceedingly;* עֶבֶד עֲבָדִים *a servant of servants* i. e. an abject slave; בִּמְאֹד מְאֹד *in the highest degree.*

3. By a *synonymous word;* as מְנָת חֶלְקִי *the portion of my inheritance* i. e. my greatest inheritance.

4. By using *a name of the Deity;* as אַרְזֵי אֵל *cedars of God* i. e. loftiest cedars; 'a mighty hunter לִפְנֵי יְהוָה *before the Lord*' i. e. a great hero of the chase; עִיר גְּדוֹלָה לֵאלֹהִים *a great city before God* i. e. a truly great city. See § 10. (*a.*)]

VERBS לה.

[§ 26. 1. Verbs whose last radical is ה, often change it into וֹת in the Infinitive of all conjugations; as עֲשׂוֹת (לַעֲשׂוֹת) *to make, do,* (*making*), from עָשָׂה; רְאוֹת (לִרְאוֹת) *to see,* (*seeing*), from רָאָה; לִמְנוֹת (מְנוֹת) *to number*, from מָנָה; הֱיוֹת (with prefix and suffix בִּהְיוֹתָם,) and הָיוֹ *to be.* See §§ 55. 95.

* The adjective is sometimes omitted; as Is. 10: 10, 'their gods מִירוּשָׁלַ͏ִם (were strong) *in comparison of those of Jerusalem.*'

2. When the third pers. fem. (ה) is suffixed to these verbs, the radical ה is changed into ת; as הָיְתָה *she (it) was*, from הָיָה; פְּצָתָה *she (it) opened*, from פָּצָה. See §§ 52. 53.

3. When תִּי (*I*), ת (*thou*), נוּ (*we*), תֶּם תֶּן (*ye*), or נָה (*ye* or *they* fem.), is suffixed to these verbs, the radical ה is changed into י; as עָשִׂיתִי *I have done, made*, עָשִׂית *thou* (fem.) *hast done*, עֲשִׂיתֶם *ye have done*, from עָשָׂה; רָאִיתִי, רָאִית (with ה paragogic and י omitted רָאִתָה), רָאִינוּ, רָאִיתֶם, רָאִינָה, from רָאָה *he saw;* מָחִיתִי from מָחָה.* ה is generally *dropped* before וּ (*they*); as עָשׂוּ *they did, made*, רָאוּ, מָחוּ, הָיוּ. See § 53.

Anomaly. שָׁלַוְתִּי for שָׁלַיְתִּי from שָׁלָה.

4. The Imperatives of these verbs are formed thus; עֲשֵׂה *make, do thou*, עֲשִׂי fem., עֲשׂוּ *do ye*, עֲשֶׂינָה fem.; רְאֵה *see thou, regard*, fem. רְאִי, plur. רְאוּ, רְאֶינָה, from רָאָה; הֱיֵה, הֱוֵה, (וֶהְיֵה) *be thou;* fem. הֱיִי and הֱוִי, plur. הֱיוּ; פְּדֵה *redeem thou*, פְּנֵה *turn thou*. See §§ 4. 55. 88.]

VERBS פ״נ and פ״י.

[§ 27. Verbs whose first radical is נ or י often drop it in the Imperative and Infinitive; and in the *Infinitive*, they postfix ת; as צֵא *go thou*, צֵאת *to go* (בְּצֵאתוֹ *in to go him, when he went*), from יָצָא; לֵךְ and לֵךְ־ *go thou*, (לֵךְ־לְךָ *get thee out*), לָכֶת (לָלֶכֶת) *to go*, from יָלַךְ; שֵׁב שֵׁב־ *dwell, sit thou*, שָׁבֶת *to dwell, sit*, from יָשַׁב; דַּע *know thou*, דַּעַת (לָדַעַת) *to know*, from יָדַע;

* In some cases the י is omitted; as הָרֹתָ for הָרִיתָ, etc.

רֵשׁ and רָשׁ *possess thou*, from יָרַשׁ; תֵּן־ תֵּת *give thou*, Infin. תֵּת־ תֵּת, once תְּתָנָה (Ps. 8: 4) for תֶּתֶת, from נָתַן; גַּשׁ־ גְּשׁ *approach*, Infin. גָּשֶׁת (לָגֶשֶׁת) from נָגַשׁ; שָׂא *lift up, pardon*, Infin. שְׂאֵת and שְׂאֵת from נָשָׂא. The verb לָקַח *he took* is conjugated like a verb פֹּל; as קַח (קָחָה) *take thou*, Infinit. קַחַת (לָקַחַת). Infinitive with suffixes, שְׁבָתִי and שַׁבְתִּי from יָשַׁב; קָחְתּוֹ, תִּתִּי, גְּשָׁתוֹ, etc. See §§ 83. 84. 90. 91.]

NOTE. נְסָה (*lift up*) occurs for נָשָׂא Ps. 4. 7.

VERBS עו and עי.

[§ 28. Verbs which have ו for a middle (second) radical have but *two* letters in the *praeter tense Kal;* the *Infinitive* (which has *three* letters) is considered as the root; as קָם (once קָאַם) *he arose*, בָּא (not בָּוָא) *he went*, כָּל (Is. 40: 12 וְכָל) *he measured*, שַׂמְתִּי (not שָׂוַמְתִּי) *I placed*, שַׂמְתֶּם *ye placed*, קַמְנוּ *we arose*, מֵתוּ *they died*, גַּרְתָּה (with ה paragogic,) *thou sojournedst*, שָׂת *he placed, appointed*, from קוּם, בּוֹא, כּוֹל, שׂוּם (שִׂים), מוּת, גּוּר, שׁוּת (שִׁית).* See §§ 44. 54.]

OF DEFECTIVE VERBS.

[§ 29. These are such roots as lose one of their radicals in conjugating; thus,

If a root has lost its *first* letter, it is a י or נ; if it has lost its *second* letter, it is a ו; if it has lost its *third* (last) letter, it is a ה; hence, by restoring what is lost, you form the perfect root.†]

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* A few exceptions occur here like שָׂוַג, רָוַח, שָׂוָה, (שׂוּג,) etc. which are conjugated like *regular* verbs.

† It often happens that when a *Tsaree* (ֵ) is under the Praeformative, י (seldom ה) has been dropped; when a *Kaumets* (ָ) is under it, ו or the doubled radical has been dropped; and when a *Dagesh* follows the Praeformative, נ has been dropped; but see § 30.

NOTE. As some verbs have their second radical *repeated* (*doubled*), as סָבַב, גָּלַל, etc. they often lose such last letter. See Note 3. below.

EXAMPLES.

יְהִי *it shall be,* from הָיָה *he (it) was;* וַיַּרְא *and he saw,* from רָאָה. See § 15. Also § 23.

וַיַּעַשׂ *and he made,* from עָשָׂה; וַיְהִי *and it was,* from הָיָה.

לְהָאִיר *to cause to shine,* from אוֹר (§ 31.); וַיָּשֶׂם *and he placed,* from שׂוּם. See § 15. * note.

וַיִּתֵּן *and he placed, gave,* from נָתַן; וַיִּטַּע *and he planted,* from נָטַע.

וַיִּבֶן *and he built, made,* from בָּנָה; וַיְצַו *and he commanded,* from צָוָה.

וַיִּדַּע *and he knew,* הַדַּעַת *the knowledge of,* לָדַעַת *to know,* from יָדַע (§ 27); וַיֵּלֶךְ *and he went,* from יָלַךְ.

וַיָּבֵא *and he brought,* from בּוֹא; וַיִּצֶר *and he formed,* from יָצַר; future יוֹסֵף אֹסֵף etc. from יָסַף; תּוֹצֵא, etc. from יָצָא, etc. See § 51.

וַיַּנִּיחֵהוּ *and he placed him,* from נוּחַ; this form however is peculiar as it respects the *Dagesh.*

NOTE 1. If a verb (root) drop *two* letters, they are נ (at the *beginning*) and ה (at the *end*); as וַיַּכּוּ *and they smote,* וַיַּכֵּם *and he smote them,* from נָכָה.

NOTE 2. When קח are left, always prefix ל; as קַח (קְחָה) *take thou,* וַיִּקַּח, וַתִּקַּח, לָקַחַת, etc. from לָקַח. נָתַתִּי, תַּתָּה נָתַתָּה (ה parag.), תַּת (תַּת־) etc., come from נָתַן. See § 42. Note 1.

NOTE 3. It is frequently necessary to double the second radical; as וַיִּשְׁכּוּ *and they subsided,* from שָׁכַךְ הוּחַל Hoph. of חָלַל; קֻלּוּ and הֻקַּלּוּ from קָלַל; חֻחַל Hiph. of חָלַל; יָסֹבּוּ יְסֻבּוּ from סָבַב; יְעוֹפֵף is from עוּף. See § 17. 6. ‡ note.

NOTE 4. Some verbs require א for a third radical; as בָּנוּ *he went*, from בּוֹא; כָּלוּ *they restrained*, from כָּלָא, יוֹצֵת from יָצָא. See § 53.

NOTE 5. In a very few cases י may be inserted; as יָשֵׂם from שִׂים; יָבִין from בִּין. Seldom must א be *prefixed;* as הָכִיל Infin. Hiph. from אָכַל; תַּזְרֵנִי (fut. Piel) from אָזַר.

NOTE 6. Verbs פּי in the future Kal have *two* forms, thus: יִירַשׁ and יִרַשׁ; יִקַּר and יִיקַר; יִשַּׁב; יִדַּע and יִוָּדַע; etc.

OF NIPHAL.

[§ 30. A dot (*Dagesh*) in the first radical of a verb in the future tense, implies that the נ of Niphal is omitted; as יִפָּרֵד it shall *be* divided, יִקָּרֵא it shall *be* called; יִקָּווּ let them *be* gathered, from קָוָה; וַתִּשָּׁחֵת *and it was corrupt*, from שָׁחַת; וַתִּמָּלֵא *and it was filled*, from מָלֵא; וַתִּפָּקַחְנָה and they *were* opened, from פָּקַח; יִמָּחוּ, יִמָּחוּ, from מָחָה; אִכַּת from כָּפַת; וַיִּשָּׁאֵר from שָׁאַר.

NOTE. When the first radical is א, ה, ח, ע, or ר, (these cannot receive Dagesh,) the Praeformative takes the vowel (‥) Tsaree; as תֵּרָאֶה *it shall be seen*, for תִּרְאֶה (or תִּרָאֶה); יֵחָלֵק, יֵאָבֵל, יֵאָבֵא, יֵעָתֵר־, etc.]

INFINITIVE AND IMPERATIVE.

[הָ֫וָ֫ or הָ֫וָ֫ distinguish the Infin. and Imper. of this conjugation; as הִבָּרְאָם (with prefix בְּהִבָּרְאָם) *to be created them* i. e. their being created; הִפָּרֵד (הִפָּרֶד) *be separated*, also *to be separated* i. e. being separated; הִשָּׁמֶר *to be watchful*, also *be thou watchful, take care;* הִוָּסְרוּ, הִנָּצֵב from יָסַר (§ 51.), הִוָּלֶד־ from יָלַד, הֵחָלוֹ from חָלַל, הִנָּתֵן, הִמַּס from נָמַס, הֵחֵל from חָלַל, הִבּוֹז from בּוּז, הִסַּב from סָבַב. הֵרָמּוּ from רָמַם, הִקּוֹם from קוּם.* See § 99.]

Anomaly. אֶדָּרֵשׁ for הִדָּרֵשׁ.

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* Sometimes נ characteristic remains in the Infinitive; as נִגְּסֹס, נִלְחֹם, נִגְּשׁוֹ, נִשְׁלוֹחַ, נִחְבָּה, etc.

The prefixes ל כ ב sometimes exclude ה characteristic and take its vowel; as בְּהַכָּשֵׁל for בְּהִכָּשֵׁל; לָהֵרָאוֹת for לְהֵרָאוֹת; etc.

Anomalous is בֶּהָרֵג for בְּהֵרָג. See § 61. (2).

OF HIPHIL. (*Infinitive and Imperative.*)*

[§ 31. The Infin. and Imper. of this conjugation may be distinguished by the vowel (–) *Pattakh* under ה characteristic; as הַבְדִּיל *to cause to divide*, from בָּדַל; הַוְצֵא (for הַיְצֵא or הוֹצֵא see § 51) *cause to come*, *bring out*, from יָצָא; הַגְלָה and הַגְלוֹת from גָּלָה; הַשְׁמִיד; הַבֵּט and הַבִּיט from נָבַט; הַטֵּה from נָטָה; etc.

הָ is used when the verb is defective in ו; as הָאִיר *to cause to shine*, from אוֹר; הָשֵׁב and הָשִׁיב *cause to return* i. e. restore; הָסֵב from סָבַב.

הֹ or הוֹ is used when the verb is defective in י; as הוֹלִיד and הוֹלִיד from יָלַד.* See § 99.]

Apocopated. הַט from נָטָה; הַךְ from נָכָה; etc.

Peculiar forms. הָרָב from רָבָה; הָרָף from רָפָה; see § 50. Infinitive הַכּוֹת from נָכָה.

Anomalies. הֵילִיל from יָלַל; הֵטִיב הֵיטִיב and הֵיטֵב from יָטַב; הַקְצוֹת, הַרְגִּיז, הַרְגִּיעַ, הַשְׁמִידְ, הַדְּחִי, etc.

אֵת (אֶת־) *accusative*, and אִת (אֶת־) *with*.

[§ 32. This particle is found joined to all the suffix-pronouns; as אֹתִי *me*, אֹתְךָ (אֹתָךְ) *thee*, אֹתוֹ *him* (it), אֹתָהּ *her* (it), אֶתְכֶם *you*, אֹתָם *them*, etc. אִתִּי *with me*, אִתְּךָ (אִתָּךְ) *with thee*, אִתּוֹ *with him*, אִתָּם *with them*, etc. See § 71.]

Infinitive and Imperative Kal.

§ 33. The *short* Kaumets which distinguishes the Infinitive and Imperative is frequently placed under the

* The Infin. and Imper. of Hophal and Hithpael have the same forms as the *Praeter*, verbs לה excepted. Hophal Imper. occurs but twice; as הָשְׁכְּבָה, הָפְנוּ for הָפָנָה, but even these are doubtful.

first radical when the Infin. and Imper. take *suffixes*, or the *fem.* or *paragogic* ה; as לְעָבְדָהּ *for to cultivate her* (it); לְשָׁמְרָהּ *to watch it;* בְּנָסְעָם *in their journeying, when they journeyed;* בְּקָרְאִי *when I call;* קָרְאֵנוּ *we call, our calling;* הָפְכִי *to overthrow me, my overthrowing;* חָנֵּנִי *pity me*, for חָנֵּנִי from חָנַן; זָכְרֵנוּ *remember us;* שָׁמְרֵנִי *preserve me;* etc. With ה parag. שָׁמְרָה *preserve thou*, etc. Fem. טָמְאָה, etc. See §§ 48. 49.

Roots beginning with א.

§ 34. Verbs whose first radical is א, frequently drop it in the first pers. sing. fut., i. e. the two א's (Aulephs) coalesce in one; as אֹכַל (אֹכַל once אוֹכַל) *I shall eat*, for אֶאֱכַל; אֹמַר *I will say*, for אֶאֱמַר; אֹהַב and אֵהַב *I shall love;* אֵחַר *I shall tarry;* etc.

Of נ *Epenthetic.*

§ 35. When a dagesh'd נ comes before a suffix or affix, it is called *Epenthetic;* as תַּחְתֶּנָּה *under, about it;* אֵינֶנָּה *not she* (*it*), *she is not;* תְּכַלֶּנָּה *thou shalt finish it*, for תְּכַלֶּהָ; תֹּאכַלֶנָּה *thou shalt eat it*, for תֹּאכַלֶהָ;* יוֹרֶנּוּ he will teach *him;* תַּעְטְרֶנּוּ thou wilt crown *him;* קָחֶנּוּ *take* (*him*) *it*, קָחֶנָּה *take* (*her*) *it*, from לָקַח. See § 97. (7). This נ is merely *euphonic*, and adds nothing to the *sense*. See § 97. (7).

Sometimes the Dagesh is *omitted;* as אֲרַמֳּנָהוּ, אֶתְקָנְךָ, קָבְנוֹ, יֶשְׁנוֹ, יַעַבְרֻנָהוּ, יְכַבְּדֻנִי, etc. See § 97. (7).

ה *Interrogative.*

[§ 36. הֲ prefixed to a word is usually *Interrogative;*

* תֹּאכַלֶנָּה *ye* or *they shall eat*, תְּכַלֶּינָה *ye* or *they shall finish*.

as (אָחִי אָנֹכִי) הֲשֹׁמֵר *am* (I) *keeping* (my brother?) הֲמִן (אָכַלְתָּ) *hast* (thou eaten) *from? whether from? of?* הֲלֹא *is there not? is, whether not?* הֲקַלּוּ *whether they had abated*, from קָלַל.

הַ is used before a *simple* or *composite Shevau*, *Dagesh*, or a *Guttural;* as הַבְּרָכָה אַחַת הִוא לָךְ *whether is there one blessing to thee?* i. e. have you one blessing? is there a blessing? הַכְּצַעֲקָתָהּ *whether as to its cry?* הַאֵלֵךְ *shall I go?* הַאוֹכַל *shall I eat?*

הֶ is used before a Guttural with *Kaumets;* as הֶהָשֵׁב (אָשִׁיב) *whether to cause to return* (*I shall cause to return*)*?* i.e. shall I certainly bring back? (see § 46.); הֶאָנֹכִי *have I?*]

NOTE 1. הָ is very seldom used; as הָאַתֶּם *whether you?*

NOTE 2. In a few cases the Interrogative ה is omitted; as אַף *is it so?* for הַאַף; אַתָּה *art thou?* for הַאַתָּה; וְלֹא תִשְׁמֹר *and wilt thou not watch?* for וַהֲלֹא תִשְׁמֹר; שָׁלוֹם for הֲשָׁלוֹם; אֶשָּׂא *shall I pardon?* for הַאֶשָּׂא; אֵין *is there not?* for הַאֵין.

Particles before Futures.

§ 37. When אָז (*then*), or טֶרֶם (*before, not yet*), comes before a *future* tense, it changes it into the *praeter;* as טֶרֶם יִהְיֶה before *it was*, טֶרֶם יִצְמָח before *it grew*, אָז יָשִׁיר then *he sung;* the verbs being in the *future* form.

HITHPAEL.

[§ 38. The ת characteristic of Hithpael is *transposed* when either of the letters ס שׁ שׂ commences a root; as הִסְתַּבֵּל for הִתְסַבֵּל; אֶשְׁתַּמֵּר for אֶתְשַׁמֵּר; הִשְׁתַּמֵּר for הִתְשַׁמֵּר

for הִתְסַבֵּל; *participle* מִתְשָׂאָה for מִתְנַשֵּׂא.* See § 17. (*e*) with the * and † notes. See §§ 98. 99. 100.]

[§ 39. When צ begins a root the ת is transposed and changed into ט; as הִצְטַיַּדְנוּ *we prepared ourselves with food*, from צוּד; נִצְטַדֵּק *we will justify ourselves*, for נִתְצַדֵּק, יִצְטַבַּע for יִתְצַבַּע; roots צָדַק and צָבַע.]

§ 40. The verb שָׁחָה (*he bowed down, worshipped,*) becomes שַׁחֲוָה in this conjugation (see § 53. (2)); as וַיִּשְׁתַּחֲווּ *and he bowed himself down*, וַיִּשְׁתַּחֲווּ *and they bowed down*, הִשְׁתַּחֲוִי *bow thyself down*, הִשְׁתַּחֲווּ *bow yourselves down;* fut. אֶשְׁתַּחֲוֶה *I will* etc.; Infin. לְהִשְׁתַּחֲוֹת, (with prefix and suffix בְּהִשְׁתַּחֲוָיָתִי *when I bow myself down*); הִשְׁתַּחֲוֵית *thou hast* etc., תִּשְׁתַּחֲוֶיךָ *they* or *ye shall* etc.; מִשְׁתַּחֲוִיתֶם (*participle plural*) is a corrupt reading for מִשְׁתַּחֲוִים. In Chaldee and Syriac, ת is sometimes changed into ד, Dan. 2: 9. See §§ 98. 99. 100.

NOTE 1. Verbs עוֹ, עִ, and עֵ, generally form their Hithpael thus: הִתְקוֹמֵם, הִתְבוֹנֵן, הִתְקוֹמֵם, from קוּם, בּוֹן (בִּין); הִתְרוֹצֵץ, הִסְתּוֹבֵב, etc. from רָצַץ, סָבַב, etc.

NOTE 2. A few words take *Segole* (instead of Pattakh) under the first radical in this conjugation; as הִתְנַחֲמְתִּי (=הִתְנָחַמְתִּי) for הִתְנַחַמְתִּי; future יִתְנַחֵם, תִּתְנַחֲלוּ, אֶתְנַחֵם; praeter הִשְׁתַּחֲווּ (=הִתְשַׁחֲווּ) for הִשְׁתַּחֲווּ. This is done on account of the guttural with Kaumets; see § 59. (3).

NOTE 3. In a very few instances *Kheerek* (instead of Pattakh) is placed under the *second* radical; as הִתְקַדְּשְׁתִּי (for דִּ); הִתְגַּדְּלְתִּי (for דִּ).

PAUSE AND OTHER ACCENTS.

§ 41. The *principal* pause accents are אַ *Athnaukh;* אֹ *Kauton;* אֳ *Rebee'ang;* אֶ *Segoletau;* אֱ *Silluk;* א׃ *Soph pausook.*† See § 3. Note 2. § 66. (5) (6) (8).

* There is but one exception to this rule; viz. (Jer 49: 3) הִתְשׁוֹטַטְנָה Imper. 2d plur. fem. from שׁוּט.

† The letter א is used to show the *position* of the accents. These accents are also called *Disjunctives.*

NOTE. All the accents are *tonic* except *Maccaph* and *Metheg*. See §§ 2. 3. Note 1. and * note.

The following Table exhibits the forms, situations, and names of the *other* accents; these are either *disjunctives* or *conjunctives*, and are all *tonic*.

The words אָמַר and מֶלֶךְ are here employed to exhibit the *position* of the accents. It must be recollected that אָמַר is to be accented in every instance (in this table,) on the *last* syllable; and מֶלֶךְ always on the *first*.

Those accents marked by a (*) are *Disjunctives*.

The accents which are found *below* the words are as follows:—

מֶלֶךְ אָמַר* Tarkhau or Tifkhau.

מֶלֶךְ אָמַר* Tĕbeer.

מֶלֶךְ* Yĕteeb.

מֶלֶךְ אָמַר Mĕhoopaukh or Măhpăkh.

מֶלֶךְ אָמַר Shofaur Holākh or Munaukh.

מֶלֶךְ אָמַר Mă-ă-reekh or Merkau.

מֶלֶךְ אָמַר Dărgau.

The following are placed *above* the words.

מֶלֶךְ אָמַר* Zaukāph Gaudole.

מֶלֶךְ אָמַר Azlau (*not* Kadmau).

מֶלֶךְ אָמַר* Zarkau.

מֶלֶךְ אָמַר* Pauzare or Pauzare Gaudole.

מֶלֶךְ אָמַר* Gĕreesh or Garesh, (*not* Azlau).

אָמַר* Shĕna Gĕreesheen, or Gĕraushăyim, or Gărshăyim.

מֶלֶךְ אָמַר* Tirtsau, Tarsau, or Tĕleeshau Gĕdolau.

מֶלֶךְ אָמַר Talshau or Tĕleeshau Kĕtanna.

אַמַ֫רְ* Kadma or Pashtau.

מֻלְ֫קְ Těra Kadmeen.

The following are not of so common occurrence as the foregoing.

אַמַ֫רְ Yaurāăkh or Yᵃrăkh.

אַמַ֫רְ Těrā Tăngmā, Těrā Khootreen, or Merkau Khĕfoolau.

אַמַ֫רְ Shălshalĕth.

אַמַ֫רְ* Kărnā Faurau.

אַמַ֫רְ Hōlākh or Munaukh *superior.*

אַמַ֫רְ Mĕhoopaukh or Măhpăkh *superior.*

אַמַ֫רְ Zarkau *anterior.*

There are *four* accents which are found both above and below the words at the same time; viz.

אַמַ֫רְ Mĕhoopaukh with Măăreekh.

אַמַ֫רְ Zarkau with Măăreekh.

אַמַ֫רְ Holakh with Mĕhoopaukh.

אַמַ֫רְ Zarkau with Mĕhoopaukh.

There is but *one* found in the same line with the word; viz.

אַמַ֫רְ ו* Pausek, Pĕseek, or Lĕgărma.

Note 1. It will be seen that although several of the accents have the same form, they can be distinguished by their *position.* For the accents *Metheg* (ו) and *Maccaph* (־) see §§ 2. 3. with the * note.

Note 2. Most of the accents are confined to the *tone* (accented) syllable; some, however, are always on the *first*, and some are always on the *last* syllable, whether the tone be there or not.

Note 3. These accents are used in the various synagogues; 1. As notes of music; 2. To determine (in most cases,) the emphatic syllable; and 3. To divide the text into its different members.

Note 4. When a word has *two* accents alike, the *first* marks the emphasis; as מַ֫יִם *ma'yim*, אַ֫רְצָה *ar'tsau*, etc.: but, when they are *not* alike, the *last* marks it; as וַיֹּאמֶ֫רוּ *vay-yo-me-roo'*; אָ֫נָּא *au-naa'*; etc.

Note 5. All the accents (excepting *Maccaph* and *Metheg*) are *tonic;* see §§ 2. 3. with the * note.

NOTE 6. A small circle over a word thus, הָוְצֵא, indicates that there is another *reading* to be preferred, which may be found either at the bottom of the page, or in the margin. The word קרי (קֶרִי) or the letter ק, which stands on the left of the marginal reading, signifies *read*. The word in the text is called כְּתִיב *written*. Sometimes this circle denotes some *peculiarity;* as בְּרֵאשִׁית which, at the bottom of the page, is said to be ב׳רבתי i. e. ב *enlarged*.

A word with an asterisk over it, also points to the foot of the page; as עֲרוּמִּים*, the note to which, is דגש אחר שורק (דָּגֵשׁ אַחַר שׁוּרֶק) i. e. *a Dagesh after Shoorek*, which is contrary to analogy.

TECHNICAL NAMES OF VERBS;

OR NAMES OF THE VARIOUS CLASSES OF DEFECTIVE VERBS.

§ 42. The different species of defective verbs take their names from the letters contained in the ancient Paradigm (*Model*) פָּ֫עַל (3d 2d 1st) *he wrought;* thus,

A verb	פ״י	is a verb whose	*first*	radical is	י; as	יָדַע,	etc.
"	פ״נ	"	"	"	נ; "	נָגַשׁ,	etc.
"	פ״א	"	"	"	א; "	אָכַל,	etc.
"	ע״ו	"	*second*	"	ו; "	קוּם, בּוֹא,	etc.
"	ע״י	"	"	"	י; "	שִׂים, בִּין,	etc.
"	ע״ע	"	"	"	*doubled;* "	סָבַב, גָּלַל,	etc.
"	ל״ה	"	*third*	"	ה; "	גָּלָה, רָאָה,	etc.
"	ל״א	"	"	"	א; "	מָלֵא, בָּרָא,	etc.

NOTE 1. The verb לָקַח *to take,* is called a verb פ״ל, because it sometimes loses its ל. The verb נָתַן *to give,* is called a verb פ״נ and ל״נ, because it frequently drops its *first* and *last* radicals; פ standing for the *first,* and ל for the *third* letter.

NOTE 2. Verbs ending in ת, as כָּרַת, שָׁחַת, etc., are called verbs ל״ת, because the ת radical is *assimilated* before another ת; as כָּרַתִּי *I concluded* (a covenant), for כָּרַתְתִּי; כָּרַתָּ for כָּרַתְתָּ; כְּרַתֶּם for כָּרַתְתֶּם; שְׁחַתָּ for שָׁחַתְתָּ; הִשְׁחַתֶּם for הִשְׁחַתְתֶּם; חָתָה (חֻתָּה) *she is dismayed,* for חָתְתָה; מַתִּי *I died,* for מַתְתִּי; מַת (with ה paragogic מָתָה)

thou didst die, for מַתְּתָ (מַתְּתָה); שַׂמְתָּ (with ה paragogic שַׂמְתָּה) *thou hast placed*, for שַׂתְּתָ (שַׂתְּתָה).*

NOTE 3. Verbs ending in נ are called verbs לָנ, because they *assimilate* (or lose) their נ before another one; as לַנּוּ *we lodged*, for לַנְנוּ from לוּן; בַּנּוּ *we considered*, for בַּנְנוּ from בּוּן or בִּין.

NOTE 4. אָתָה is a verb פא (פ guttural) and לה; יָצָא is פי and לא; נָטָה is פנ and לה; יָדָה is פי and לה; בּוֹא is ע״ו and לא; etc.

VERBS WITH A GUTTURAL.

§ 43. A verb פ Guttural is one whose 1st radical is a Gutt'l; עָמַד, etc.
" ע " " 2d " " נָחַם, etc.
" ל " " 3d " " שָׁלַח, etc.

VERBS ע״ו (עי) עו״ע.

§ 44. These verbs often have but *two letters* (i e. they lose their middle radical,) in the *praeter* Kal; as שָׂם *he placed*, שַׂמְתִּי *I placed*, from שׂוּם or שִׂים; סַב (and סָבַב) *he surrounded*, from סָבַב; רָמוּ and רֹמּוּ from רָמַם; רַבּוּ and רֹבּוּ from רָבַב; שָׁחוּ from שָׁחַח; חַי *he lived*, חָיְתָה (וָחָיְתָה) *she lived*, from חָיָה.† Piel, Pual, and Hithpael, of these verbs, are like קוֹמֵם, קוֹמַם, הִתְקוֹמֵם, from קוּם; רוֹמֵם, רוֹמַם, הִתְרוֹמֵם, from רָמַם. See § 17. 6. ‡ note. also 7. Note. Sometimes they insert an epenthetic וֹ or ־ֶי; as סַבּוֹתִי *I surrounded*, from סָבַב; תַּמּוֹנוּ (three times תַּמְנוּ) from תָּמַם; זָמַמְתִּי and זַמּוֹתִי from זָמַם; דַּלּוֹתִי, דַּלּוּ and דָּלַל, from דָּלַל. הֲקִימוֹתִי *I established*, Hiph. of קוּם; תְּקוּמֶינָה *ye* or *they shall stand*, Kal of קוּם. In some cases the *first* radical is dagesh'd to show the absence of the *third;* as נִיקַד from קָדַד; אֻכַּת from אָכוֹת; כַּתַּת from יָדוֹס; דַּמַּם from דָּמַם. The Praeformative sometimes takes *Tsaree;* as אֶקֹל, תֶּקֹל, from קָלַל. אֵיתָם (Ps. 19: 14) is from תָּמַם, the י is *epenthetic* or *fulcrum*. Praet. Kal שָׁת, שַׂתְּ and שַׂתָּה, etc., from שׂוּת; בָּאתָם, בָּאנוּ, בָּאָה, בָּאוּ (once בֹּאוּ), from בּוֹא. See § 54.

NOTE. תַּמְנוּ (Ps. 64: 7) occurs for תַּמּוּ; the נ is either *epenthetic*, or compensative of *Dagesh*. See Lexicon עָלַל.

GROUND-FORM OF THE FUTURE TENSE.

§ 45. The future of all the conjugations is commonly formed from

* These last two examples are also verbs עי״ו; as מוּת, שׂוּת; the one *preceding* them, is also a verb עי״ע i. e. ע doubled, viz. חָתַת. See עי״ו and עי״ע on preceding page.

† בּוֹשׁ, טוֹב, אוֹר, and זוֹר; בִּין, דִּין, and רִיב, are exceptions; i. e. they *retain* their middle radical (or its substitute).

their respective Infinitive construct (see §§ 90. 91.* note); as פָּקֹד, יִפְקֹד; תָּבוֹא, בּוֹא; אָשִׂים, שִׂים; קוּם, יָקוּמוּ; סֹב (סָבֹב), יָסֹב (יָסֹבּ), יְסֻבּוּ; *Kal.** הִפָּרֵד (הָפָרֵד), יִפָּרֵד *Niphal.* הַבְדִּיל, יַבְדִּיל, הָאִיר, *Hiphil.* שַׁלַּח, יְשַׁלַּח; אֲבָרֵךְ בָּרֵךְ *Piel*, etc. See §§ 98. 99.

The ground-form of Hithpael future (and in general, the *praeter*,) is the Infin. *Piel;* as יִתְהַלֵּךְ הִתְהַלֵּךְ, etc. See § 17. 6. small print. §§ 98. 99.

All the participles beyond Niphal (excepting verbs עוֹ and עֵי in Hiphil†), are formed from their respective Infinitive; as מְשַׁלַּח שַׁלַּח (מְשַׁגֵּחַ), מְבָרֵךְ בָּרֵךְ, etc. See § 100.

Note. In the future tense the נ of *Niphal*, and the ה characteristic of *Hiphil*, *Hophal*, and *Hithpael*, are omitted. See § 16. Note 2. The participles which take מ, also omit ה characteristic. See §§ 98. 100.

In a *few* examples however, the ה of Hiphil is *retained* in the future; as יְהוֹדֶה from יָדָה; יְהוֹשִׁיעַ from יָשַׁע; יְהֵילִילוּ from יָלַל; etc. In *one* instance the ה of *Hophal* is retained; as מָהֳקָצוֹת (participle 3d pers. plur. fem.) for מְקֻצָּעוֹת. See §§ 98. 100.

Infinitives coming before Futures of the same Root.

§ 46. The Infinitive in these cases marks *intensity*, *assurance*, or *certainty;* as (*Kal*) מוֹת תָּמוּת *thou shalt surely die;* מוֹת תְּמֻתוּן *ye shall* etc.; אָכוֹל תֹּאכַל *thou mayest freely eat;* הָיוֹ יִהְיֶה *he shall surely be;* *Hiphil* הַרְבָּה אַרְבֶּה *I will greatly multiply;* *Piel* בָּרֵךְ אֲבָרֶכְךָ *I will greatly bless thee.* It sometimes signifies *continuance of action*, especially when the future *precedes* it; as וַיֵּצֵא יָצוֹא *and it continued going* (*to go*) *and returning* (*to return*); וַיִּשְׁפֹּט שָׁפוֹט *and he would always judge.*‡

When בִּלְתִּי (*not*) comes before an Infinitive, the preposition לְ is prefixed to the *former;* as לְבִלְתִּי אֲכֹל *to not eat* i. e. not to eat.

VERBS ע DOUBLED. Imper. and Infinitive.

§ 47. These are formed (in Kal) thus; סֹב *turn thou*, fem. סֹבִּי, plur. סֹבּוּ, fem. סֻבָּינָה; דֹּם, דֹּמּוּ *be silent*, plur. דֹּמּוּ; רָנִּי (ronnee)

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* The forms יִשְׁפּוֹטוּ, תְּשַׁמּוּרֵם, תַּעֲבוּרִי, יֶהֱפָּנוּ, יָחֹנְךָ, are *peculiar.*

† These are formed from the *praeter;* as מֵקִים הֵקִים; מֵבִיא הֵבִיא; מֵסֵב הֵסֵב; etc. See § 100.

‡ This frequently takes place in the *praeter;* as (*Kal*) גָּאֹה גָּאָה *he has greatly triumphed;* and with Kal *Infinitive*, and Pual *praeter*, טָרֹף טֹרַף *he was surely torn in pieces.*

sing thou, plur. רֳנּוּ ; חָנֵּנִי *pity me;* גַּל *remove, open thou*, גֹּל , גלל *commit, commend thou;* עָרֵה (ה parag.) *make bare;* רוֹב (לָרַב) *to multiply*, שַׁג *to appease*, שַׁג *to transgress*, רָן — (for רנן) *to sing;* with prefix כְּרֹם *when it is lifted up*, from רָמַם ; with suff. חָקוֹ , תָּמַם , etc. See §§ 87. 94.

VERBS IMPERATIVE AND INFINITIVE.

§ 48. It has been said (§ 20), that when the second radical takes Kholem or short Kaumets, it indicates the *Imper.* or *Infin.* Kal. The following are a few of the examples *without* Kholem or short Kaumets in the Imp. and Infin.; as שְׁמַע *hear thou*, שְׁאַל *ask thou*, זְעַק and צְעַק *cry thou*, fem. זַעֲקִי and צָעֲקִי , plur. זַעֲקוּ ; חֲזַק *be strong*, plur. חִזְקוּ ; לְקַח *take thou*, חָכַם *be wise*, מְצָא , רְפָא , קְרָא (קְרַאת), רְכַב , צְלַח , אֱמַץ ; צְלַח רְכַב *ride prosperously;* אֱהֹבוּ *love ye;* לְשָׁכַב *to lie down;* fem. יְרָאָה and יִרְאַת *to fear*, אַהֲבָה and אַהֲבַת *to love*, אַשְׁמָה *to sin*, יְבֹשֶׁת *to be dry*, חֲמָלָה , etc.; with ה parag. אֱסָפָה *gather thou*, etc.; שְׁמָעֵנִי *hear me*, שִׁמְעוּנִי *hear ye me*, שְׁאָלוּנִי *ask ye me*, etc.

Infinitives are rarely like מְלֹאת , קְרֹאת , יְכֹלֶת . See §§ 90. 96.

PARAGOGIC ה.

§ 49. This often occurs at the end of the second pers. sing. masc. *Imperative*, and the first pers. sing. and plur. *future;* as שְׁמָעָה and שְׁמָעֶה *hear thou*, שָׁמְרָה *preserve thou*, נְצֹרָה *keep thou*, קוּמָה *arise thou*, שׁוּבָה *return thou*, לְכָה *go thou* from יָלַךְ , דְּעֵה *know thou* from יָדַע , שִׁבָה *sit thou* from יָשַׁב , גְּשָׁה *approach thou* from נָגַשׁ , תְּנָה *give thou* from נָתַן , קְחָה *take thou* from לָקַח , בִּינָה *consider, regard thou* from בִּין , *Kal;* פַּלְטָה *deliver thou*, Piel ; הַקְשִׁיבָה *hear thou*, הוֹשִׁיעָה *save thou* from יָשַׁע , הָאִירָה *enlighten thou* from אוֹר , etc. *Hiphil.* *Future tense* אֶקְרָא for אָקְרָא from לָקַח ; אֶשְׁמֹר for אִשְׁמְרָה ; נִלְבְּנָה *let us make brick*, for נִלְבַּן ; נֵדֵעָה , אֵדְעָה , from יָדַע , *Kal;* *Niphal* אִוָּשֵׁעָה , נוֹשַׁעְתָּ from יָשַׁע ; אִכָּבְדָה (Kethib once אֶכָּבְדָ), from כָּבַד ; אִוָּקְמָה from נָקַם ; אִמָּלְטָה from מָלַט ; נִוָּכְחָה from יָכַח ; etc. *Imperative* הִשָּׁבְעָה , etc. ; *Infinitive* with prefix and suffix בְּהִכָּבְדִי , etc.

Note 1. Paragogic ה is found in the first person singular and plural of all the conjugations except *Pual*, *Hophal*, and *Hithpael.*

Note 2. It is twice found in the *third* pers. masc. sing. future; as יְרַשָּׁה *Piel;* יָהֹשָׁה *Hiphil* of חוּשׁ ; and twice in the *second* pers. singular; as תָּבֹאתָה and תָּבֹאתָה *Kal* of בּוֹא .

Note 3. It seldom occurs in the *Praeter;* as נָתַתָּה from נָתַן ; בָּגַדְתָּה , etc.

NOTE 4. The forms הָבָה, אָרָה, תְּנָה, קָבָה, are from יָהַב, אָרַר, נָתַן, קָבַב (נָקַב?).

APOCOPATED FORMS.

§ 50. ם, ן, ן, ן, is used for הּ *ye, they;* as שִׁמְעוּן *hear ye* for שִׁמְעוּהּ; קְרָאן and קְרָאן for קְרָאנָה *call ye,* תִּכְהֶיְרָן for תִּכְהֶיְרוּנָה from כָּהָה *Kal.* יְוַמָּחוּ for יְוַמָּחָה, *Niphal.* הַט for הַטֵּה from נָטָה, הָרַף for הָרְפָה, הָרָב, הַרְבֵּה for הַרְבֵּה, הַעֲלֵה for הַעֲלֵה, *Hiphil.* צַו for צַוֵּה, *Piel.* הִתְחַל for הִתְחַלֵּה from חָלָה, יִתְגַּל for יִתְגַּלֶּה from גָּלָה *Hithpael.* וַיֵּרָא, וַיִּשְׁתְּ, וַיִּגַּל, וַיִּשַׁע, וַיִּגַּל, וַיִּפְתְּ, וַיִּשְׁבְּ, וַיֶּחַל, וַיִּחַד, וַיִּחַן, וַיִּצַּן, וַיִּבַּהּ, וַיִּגַּל, וַיִּשַׁע, וַיִּגַּל, וַיִּפְתְּ, וַיִּשְׁבְּ, וַיֶּחַל, וַיִּחַד, וַיִּחַן, וַיִּצַּן, וַיִּבַּהּ, וַיַּהַל (from הָלָה), וַיַּהַר (from כָּהָה), וַיִּרְדְּ (וַיִּרְדְּ), וַיַּגַּן, וַיַּהַע, וַיַּגַּן, וַיַּהַע (from נָהָה), וַיִּרְדְּ וַיֵּט etc. from נָטָה, וַיַּגַּע from נָגָה and וַיַּאַת וַיַּאַת from אָתָה, וַיַּגַּע from נָגָה, וַיְהִי, etc. *Kal.* וַיְצַו, וַיְחִי, וַיְכַל, etc. *Piel.* וַיַּעַל, וַיַּגַּל, וַיַּפְתְּ, וַיַּגַּע, וַיַּגַּל, *Hiphil.* See § 23. Note 3. § 66. (7).

Most of the foregoing forms are also found *without* ו conversive. *Imperative Piel* הַס (הָסַס) for הַסֵּה, מַן for מַנֵּה. For *Hiph. Imperative* see above. Kal future יָקֻם־ יָבֶן from בוּן or בִּין; יָקֻם־ from קוּם; יָסָב־ from סָבַב.

VERBS פ״י.

§ 51. These verbs generally change their י into ו in *Niphal, Hiphil,* and (*in three verbs only*) *Hithpael;* as Niphal נוֹרָא from יָרֵא, נוֹדַע from יָדַע, נוֹשַׁע from יָשַׁע; *Futures* יִוָּרֵא, יִוָּדַע; אִוָּשֵׁעַ; אִוָּסֵר, *Imperative* הִוָּסְרוּ, from יָסַר; *Hiphil* הוֹצִיא (apoc. הוֹצֵא); *Future* יוֹצִיא (apoc. יוֹצֵא); *Participle* מוֹצִיא; *Imper.* and *Infin.* הוֹצֵא (once הַוְצֵא for הַיְצֵא), הוֹצִיא, from יָצָא; once הַוְשֵׁר for הַיְשֵׁר or הוֹשֵׁר from יָשַׁר; הוֹלִיד from יָלַד; הוֹכִיחַ (apoc. הַכֵּחַ) from יָכַח; *Future* יוֹכִיחַ (יוֹכֵחַ), תּוֹכִיחַ, אוֹכִיחַ, etc.; אוֹדֶה, תּוֹדֶה, יוֹדֶה, נוֹדֶה, from יָדָה; *Hophal praeter* הוּשַׁב (rarely like הֻשַּׁב), הוּדַע (once הוֹדַע), הוּכַל from יָכֹל; Future יוּשַׁב (rarely like יֻשַּׁב) from יָשַׁב; יוּכַל, תּוּכַל, נוּכַל, אוּכַל and יוּכְלוּ, יוּכְלוּ, from יָכֹל; *Infin.* הוּלֶּדֶת and הֻלֶּדֶת from יָלַד; *Hithpael* in three verbs only, הִתְוַדָּה, הִתְוַכַּח, הִתְוַדַּע.*

* The verbs יָשַׁר, יָמַן, יָטַב, יָמַר, יָנַק, יָלַל, יָסַר, are exceptions, i. e. they do not change י into ו in Hiphil; as הֵילִילוּ, הֵינִיק, הֵימִיר, הֵיטִיב (הֵטִב), הַיְשַׁר Keri, (Kethib הַוְשַׁר for הוֹשַׁר); *Future* יֵילִילוּ, יֵהֵילוּ, יֵינִיק, יֵימִיר, יֵיטִיב, אֵילִילָה from יָלַל; אֵיסִירֵם from יָסַר; etc. *Two* verbs retain י in Niphal; as נִוָּלַח, נִוָּדָה.

Peculiar forms. נִוַּסְרוּ (Ezek 23: 48) is for נוֹסְרוּ *Niphal*, or the Rabbinic *Nithpael* with ת assimilated, root יָסַר. See Deut. 21: 8 נְכַפֵּר (for יְכֻפַּר or יְתֻכַּפֵּר); also Prov. 27: 15 נִשְׁתָּוָה, root שָׁוָה.

VERBS with *Mappik* ה.

§ 52. A few roots (verbs) end in a Mappik'd ה: as כָּמַהּ *to desire*, גָּבַהּ *to be high, to lift up*, נָגַהּ *to shine, enlighten*, תָּמַהּ, מָהַהּ, לָהַהּ, etc. These are conjugated like regular verbs; as גָּבְהָה (once גָּבְהָא) *she is lifted up*, גָּבְהוּ, etc.

The *nouns* derived from them, retain ה and (*sometimes*) Mappik; as גֹּבַהּ גָּבֹהַּ גַּבַּהַּ *height, exaltation, pride*, plural גְּבָהִים, גְּבָהוֹת.

The verbs וַתְּלַהּ, וַתְּבַהּ, וַיִּתְמַהְמָהוּ, הִתְמַהְמַהְתֶּם, לְהִתְמַהְמֵהַּ, מִתְלַהֲלִים, come from לָהַהּ, מָהַהּ, כָּהָה, לָהַהּ.

VERBS לה and לא.

§ 53. (1) Verbs לה sometimes change their ה into י before ו (*ye* or *they*), very seldom before ה *she*, and also in the participles (*Kal*) Active and Passive; as חָלָיוּ (for חָסוּ) *they trusted*, Fut. יִשְׁלָיוּ, יִרְבְּיוּן, יִרְוְיוּן, יֶחֱסְיוּן; *Imp.* אֱתָיוּ *come ye*; חָלְיָה *she trusted*, for חָסְתָה; גּוֹלְיָה *she is revealing*, כָּסוּי (כְּסוּי) *covered*, בָּזוּי (בְּזוּי) *despised*. וּבְזוּי עָם *and despised* (of) *by people*. See § 80.

(2) The verbs טַחֲוִי (מְטַחֲוִי Gen. 21: 16), רַאֲוָה, נַאוּ, נָאוּ (*nau-voo*) for נַאֲוָה, שַׁחֲוָה, are from טָחָה, רָאָה, נָאָה, and שָׁחָה. See § 40.

Verbs לא occasionally *lose* their א; as מָצְתִי from מָצָא, מָלוּ מָלְתִי from מָלָא, כָּלוּ from כָּלָא, etc.; א is sometimes changed into י; as נָשׁוּי (נְשׂוּי) *forgiven* from נָשָׂא. See § 80.

Note 1. Verbs לה and לא often imitate each other; as תִּרְפֶּינָה from רָפָא; נָסָה from נָשָׂא, etc. See § 27. Note. Also §§ 84. 88. 89.

Note 2. The verb קָרָא *to meet*, postfixes ת in the *Infinitive*. See § 96.

VERBS עה (עי).

§ 54. The praeter, and the active participle Kal of these verbs, omit their ו (י); as בָּא *he came, is coming*, fem. בָּאָה (participle בָּאָה), masc. plur. בָּאִים (const. בָּאֵי) *they are coming, comers*, fem. בָּאוֹת; קָם *he arose, is rising up* (i. e. an enemy), fem. קָמָה, plur. קָמִים *those rising up*

(enemies), fem. קָמוֹת; מֵת *he died, is dying*, מֵתָה *she died*, (participle מֵתָה), once לֵדָה (for יָלְדָה) *it tarried*, etc.; roots בּוֹא, קוּם, מוּת, לוּן; fem. זָבַת *flowing* from זוּב. טַח and בַּז are from טוּחַ and בּוּז. See §§ 44. 28. 76.

With suffixes, קָמַי *he who rises up* (against) *me*, i. e. my enemy, קָמָי (קָמֶיָ) *those rising up* (against) *me* i. e. my enemies, צָרַי (צָרֶיָ) *my afflicters*, צָרֶיךָ *thy enemies*, those afflicting thee. See § 82.

The Infinitive (which is the root of these verbs,) and Imperative coincide in form; as קוּם *to arise, arise thou;* בּוֹא, בֹּא *go thou, to go*, etc.; with suff. קָמוֹ, מֵתֵנוּ *we died.*

VERBS לה.

§ 55. The Imperative Kal of these verbs is formed thus; רְאֵה *see thou*, fem. רְאִי, רְאוּ *see ye*, fem. רְאֶינָה; שְׁתֵה *drink thou*, fem. שְׁתִי, שְׁתוּ *drink ye*, fem. שְׁתֶינָה; עֲנֵנִי *answer me*, עֲנוּ *answer ye*, עֲלִי *ascend thou* fem., הֱוֵה (וֶהְוֵה) הֱוֵא *be thou* (thou shalt be), fem. הֲוִי, הֱוִי (once הֱוִי from הָוָה), plur. הֱוִיוּ; חֲיֵה *live thou*, plur. חֱיוּ, with וְ וְחִיוּ; בְּעָיוּ *inquire ye*, אֲתָיוּ *come ye*, אֱפוּ for אֱפִיוּ; רְפָא *heal thou* is for רְפָאֵ. See § 26. 4.

Infinitives are like גְּלוֹת גָּלוֹ, עֲלוֹת, etc. See § 26. 1. § 95.

DAGESH FORTE.

§ 56. The uses of Dagesh *forte* are the following;

1. It shows the *omission* of a letter; as יִקַּח for יִלְקַח from לָקַח; יִטַּע for יִנְטַע from נָטַע; יִתֵּן for יִנְתֵּן from נָתַן; מַהֵּ־זֶה for מַה־זֶּה; הַלְּשָׁלַיִם for הַלְשָׁלַיִם or הַל שָׁלַיִם; אִנְּשָׁה for אִנְשָׁה; מְלֶּדֶם for מִן קֶדֶם; סֻבְּבוּ for סָבְבוּ; נָתַּנּוּ for נָתַנּוּ; יִשָּׂאֵר for יִנָּשְׂאֵר future *Niph.* of שָׂאַר; שְׁתַּיִם for שְׁנַתַּיִם, אַתְּ for אַנְתְּ. This dagesh is also called *Compensative.*

This compensation is sometimes *neglected;* as יִקְחוּ, תִּשְׂאוּ, יִסְעוּ, etc. for יִקָּחוּ, תִּשָּׂאוּ, יִסָּעוּ, etc.

2. It is one of the characteristics of *Piel, Pual,* and *Hithpael;* see § 17. 5. (*e*). 6. 7.

3. It frequently marks נ *Epenthetic;* see § 35. Also § 97. (7).

4. It is sometimes *Conjunctive;* as מַה־זֶּה (*mazza*), יַהֲלֻלוּךָ יָהּ, מְשַׁחֲתָ שָׁם, קוּמוּ צְאוּ, עֲשֵׂה־פְּרִי, etc.

Note. Dagesh *forte doubles* the letter in which it is placed. See No. 5. Note.

5. It is sometimes *Euphonic;* as וַיַּחְתּוּ , וַיַּחֲתוּ , לַּמָּה , לָּמָּה , מִקְּדָשׁ , מִקָּדָשׁ for נִצְּרָה , נִצָּרָה for הַצְּפִינוֹ , הַצָּפִינוֹ for שִׁבְּלֵי , שִׁבֲּלֵי or לִיסֹּד , לִיסֹד for אָנָּא , etc.

Note. Dagesh forte always *doubles* the letter in which it occurs; as יְקַקֵּחַ read as if written יְקִקֵּחַ *yikkakh;* רָנִּי (=רָנְנִי) *ronnee.* See § 5. 2.

NUMERALS.

§ 57. (1) Cardinal numerals from 3 to 10 are masc. with a fem. termination, and *vice versa;* as שְׁלֹשָׁה בָנִים *three sons,* שְׁלֹשׁ בָּנוֹת *three daughters.*

(2) The termination ־ִים added to the cardinals from 3 to 9 inclusive, increases them *tenfold;* as שָׁלֹשׁ (שְׁלֹשׁ) *three,* שְׁלֹשִׁים *thirty;* תֵּשַׁע *nine,* תִּשְׁעִים *ninety.*

(3) The *Ordinal* numerals are made by adding to the Cardinals ־ִי (*masc.*), or ־ִית (*fem.*); as שֵׁנִי, fem. שֵׁנִית *second,* (from שְׁנַיִם *two*); שְׁלִישִׁי, fem. שְׁלִישִׁית *third;* רְבִיעִי, fem. רְבִיעִית *fourth;* etc.

אֶחָד (*one, first,*) is both cardinal and ordinal. The *feminine* of אֶחָד (construct אַחַד) is אַחַת (אַחַת). The *construct* of שְׁנַיִם (*two*) is שְׁנֵים, the *feminine* is שְׁתַּיִם, *const.* שְׁתֵּים; the *const. masc. dual* is שְׁנֵי, *feminine* שְׁתֵּי.

־ִים added to עֶשֶׂר (עָשָׂר) *ten,* doubles it; as עֶשְׂרִים *twenty.*

(4) The Cardinals sometimes have a *Dual* form, and are used *adverbially;* as שִׁבְעָתַיִם *sevenfold,* etc.

(5) In using the letters of the alphabet to denote numbers, טו (9 and 6) is used for יה (10 and 5); this is done to avoid using a name of the Deity, viz. יָהּ a contraction of יְהוָה. Some write טז (9 and 7) for יז (10 and 6) to avoid using *two* letters of the name יְהוָה.

א stands for 1000, ב 2000, etc. See page 6. † note.

(6) Sometimes the numbers are repeated; as שְׁנַיִם שְׁנַיִם *two* (by) *two;* שִׁבְעָה שִׁבְעָה *seven* (by) *seven;* etc.

GUTTURALS.

§ 58. When the Gutturals take Composite Shevau, they commonly give to their preceding letter, the vowel with which Shevau is compounded; thus נַחֲזַק נֶחֱזַק, נַעֲמַד, אֲהֲרֹג, נַעֲבֹד, נַעֲשֶׂה, כָּחֳלִי, נַאֲנִי, לָאֳכֹל, תֶּאֱהַב, נֶעֱמָד, etc. See § 16. Note 4.

Note. Should a *simple* Shevau follow the Guttural, then the com-

pound vowel loses its Shevau, or the vowel with which Shevau is compounded; as וַעֲבָדוּ, וַעֲנָךְ, וַאֲשִׁמוּ, וַאֲנִי, וַאֲחַרְגָּה and וַאֲהַרְגָה, וַאֲסִפוּ, וַאֲחַדְתָּ (וַחֲדָתָן), וַחֲפְצוּ, (וַחֲפֶצוּ), וַחֲפְרוּ (וַחֲפֶרוּ).

Some of the foregoing examples occur with both forms; as יַחְפֹּץ and יַחְפֵּץ, יָחְפַּץ, בָּעְזֹר, בָּעֶזֹר and הָעְלִים, הָעֶלִים and הָעֶלִים.

PUNCTUATION OF THE ARTICLE (ה) AND PREFIXES.

Article ה.*

§ 59. (1) Its proper vowel is *Pattakh* with a *Dagesh* following; as הַשָּׁמַיִם *the heavens*, הַמַּיִם *the waters*, הַיְעָלִים, הַיְהוּדִים הַמְשֻׁגָּע, הַצְפַרְדֵּעַ, הַצְפַרְדֵּעַ, הַצְפַרְדֵּעַ, etc.

The prefixes ב כ ל often *exclude* the article and take its pointing; see § 61. 2.

Note 1. The Dagesh is commonly *omitted* when יְ or מְ follows ה; as הַיְקוּם, הַיְאֹר, הַמְדַבֵּר, etc, See § 7. 1. small print.

Note 2. Cases like הַצְפַרְדֵּעִים are very rare. The Shevau here, as also in the preceding Note is *pronounced.*

(2) When a *Guttural* or ר follows, it commonly takes *Kaumets;* as הָאָרֶץ, הָרָקִיעַ, הָאֹזֶן, הָאוֹר, הָעֵץ, הָחַי.

Note. It generally has *Pattakh* before the gutturals ה and ח; as הַהֹלֵךְ, הַהַר, הַחֹשֶׁךְ, etc.

(3) It *usually* takes *Segole* before a guttural with *Kaumets* or *Shevau-Kaumets;* as הֶחָרֵב, הֶחָי, הֶחָדָשִׁים, הֶעָרִים, הֶהָרִים.*

Exceptions. הָהָר (הֶהָרָה), הָאָדָם, הָאָרֶץ, etc. See § 66. 3.

Prefix מִ (מֵ), *a contraction of* מִן.

§ 60. (1) *Kheerek* with a *Dagesh* (compensative of נ) following, is the proper pointing of this Prefix; as מִתַּחַת (for מִן תַּחַת) *from under*, מִקֶּדֶם for מִן קֶדֶם *from* (*to*) *the East*, etc.

This Dagesh is sometimes *omitted;* as מִקְצֵה, מִבְצִיר, מִלְאֹם, מִלְמַעְלָה, מִירֵי, מִיהוּדָה, מִימֵי, מִמְתִים, etc.

(2) When a *Guttural* or ר follows, it commonly takes *Tsaree;* as מֵאָדָם *from man*, מֵרֹאשׁ, מֵעֵדֶן, מֵחֵץ, מֵהַר, מֵאָרֶץ and מֵאֶרֶץ, etc.

* The Hebrew (as the Greek) often uses its *Article* as a *Pronoun.* See § 18. small print. Gesenius thinks that ה (הַ·וּ) is a contraction of הַל which he takes to be the original form of the Article. He also supposes that the Arabic article אַל is derived from the Hebrew הַל.

A *few* examples occur with *Kheerek* before the guttural; as מְחוֹץ, מְרֹדַ, מְהִירוֹת, מְחוּט, and a few others.

Peculiar is מֵיהֹנָה, which is read מֵאֲדֹנָי. See § 63.

Prefixes לְ כְ בְ.

§ 61. (1) *Shevau* is the pointing of these; as בְּרֵאשִׁית, כְּאָדוֹן, לְאָדָם, לְבֹא, לְעֵד, לְרֹאשׁ, לְחֶרֶם, etc.

(2) When they expel the *Article* (ה), or the ה characteristic of *Niphal* and *Hiphil Infinitive*, they take its pointing; e. g. בַּשָּׁמַיִם *in the heavens*, for בְּהַשָּׁמַיִם; כַּמַּיִם, כַּיְּעָלִים, בַּיְּאֹר, בָּאָרֶץ, כָּרָקִיעַ, כָּאָבֶן, כָּחֲדָשִׁים, בָּחָדָשׁ, לַחֹרֶב, לָעֲרִים, לָחֲרִים, לָחָרֵב, בָּחָכָם. *Niphal* בְּכָשֵׁל for בְּהִכָּשֵׁל; לָרָאוֹת for לְהֵרָאוֹת; *Hiphil* לַשְׁמִיעַ for לְהַשְׁמִיעַ, etc.; בָּהָרֵג (Niph. for בְּהֵרָג) is peculiar.

Sometimes the Article *remains;* as בְּהַשָּׁמַיִם, כְּהַיּוֹם, בְּהַגָּרֵךְ, לְהַמְזַבֵּחַ, כְּהֶחָכָם, etc.

(3) Before a *Composite Shevau* they take the vowel with which Shevau is compounded; as לַחֲבשׁ, (once לַאֲדֹנִי Ps. 136. 3), בָּאֵכֶל, כֶּחֱלִי, לֶאֱלוֹהַּ, כֶּחָרִי, בַּאדֹנָי, לַאדֹנָי, לַאדֹנִי, כַּאדֹנִי, etc. are for בַּאֲדֹנָי, etc. See § 62. (4) Note 2. § 63.

The following forms are *peculiar;* לֶאמֹר for לֵאמֹר; לֵאלֹהִים, לַאלֹהִים, בֵּאלֹהִים, כֵּאלֹהִים; כַּיהֹוָה, לַיהֹוָה, בַּיהֹוָה, see § 63; once לֵיהוֹוָה, pronounced לֵאלֹהִים. See § 63.

(4) Before an *accented syllable* they *commonly* take *Kaumets;* as לָלֶדֶת, לָמוּת, בָּאֱלָה, בָּזֶה, כָּזֶה, כָּזֹאת, כָּכֶם, לָבוֹא, בָּאֵשׁ, לָרֹב, לָמָּה, לָלוּן, לָעֵד, לָתֵת and לָּתֵת. The *Const.* state *retains* the Shevau; as בְּאֶרֶץ, כְּעֶבֶד, לְגֹאֵשׁ, etc.*

(5) Before י (יְ) they take *Kheerek;* as לִישׁוּעָה for לְיִשׁוּעָה or לְיֵשׁוּעָה; בִּימֵי כִימֵי from יוֹם; לִיסֹד, כִּיתְרוֹן for כְּיִתְרוֹן. They take *Kheerek* also, before a *simple* Shevau; as לִרְאֹת, לִמְשֹׁךְ, בִּדְיוֹת, כִּסְדֹם, etc. They generally take *Pattakh* however, when a *guttural* (with Shevau) follows; as לַחֲטֹף, לַעֲשֹׂר, etc. This is done to avoid the concurrence of two Shevaus at the *beginning* of a word.

Prefix וְ.

§ 62. (1) The proper pointing of וְ is *Shevau;* as וְאֵת, וְחֹשֶׁךְ,

* Sometimes the *Absolute* form is with Shevau; as לְעֵד, : לְחֶרֶם, לְרֹאשׁ, etc.

וְרֹם, וְגַּהּ, וְאֵשׁ, וְסוּס, וְאִישׁ, וְלֵוִי, וְרֹב, וְלֶכֶב, וְהָיוּ, וְלֶחֶם. See (3) below.

(2) *Generally* before the letters ב מ פ, and *always* before a simple Shevau, it takes *Shoorek;* as וּבֵן, וּבִין, וּבָרוּךְ, וּמִי, וּפָנֶיךָ, וּלְכֹל, וּתְהִי, but see (3) below.

Exceptions. When י (without a vowel), חָ or תָ follows, it takes *Kheerek* (rarely *Segole*); as וְיִחְיוּ, וְיִחְיֶה, וְחָיִתָם, וְיִחְיֶתָם, וְיהוּדָה for וְיִהוּדָה, וְחָנֶה, וְיִחֶנֶּךָ, וְיִבְרֶךָ, וְיִבַּשְׂרֵם, וְיִלַּמֵּד, וְחָנֶה.

(3) When an *accent* (generally a *disjunctive* one) follows, it often takes *Kaumets;* as וְגַם, וְאֵשׁ, וְעֵד (for וָעֵד), וְשָׁמֵשׁ (וָשָׁמֶשׁ), וְרֵעַ, וְגַּהּ, וְגַמִּי, וְרֹם, וְאִישׁ, וְבִשְׂתָּ, וְמַתָּה, וְסוּס, וְדָשֶׁן, וְשׁוֹב, וְלֹמוּ. The *construct* forms are like וְאֵשׁ, וְלֹמוּ, וְאֹסֶף, וְעַיִן, וְעַד, etc. וְיֵי is the *plur. const.* of וָו *a hook.*

(4) When a *composite Shevau* follows, it takes the vowel with which Shevau is compounded; as וַאֲנִי, וַעֲשֵׂה, וַהֲרֵה, וְחַיִּי, וַאלֹהַי.

וַאדֹנָי, לַאדֹנָי, etc. are for וַאֲדֹנָי, לַאֲדֹנָי, etc. See § 61. (3).

Note 1. If the letter over the composite Shevau is not a *guttural*, then ו takes *Shoorek;* as וּבְהֵמָה, וּשְׁמֹר, וּשְׁקֵה, וּשְׂדֵה, וּזְהַב, וּתְבֹאשִׁי, etc.

Note 2. Before אֱלֹהִים and אֲדֹנָי (which lose their pointing under א,) ו takes *Tsaree* in the *former* case, and *Pattakh*, in the *latter;* as וֵאלֹהִים for וְאֱלֹהִים; וַאדֹנָי for וְאֲדֹנָי. See § 61. (3). Forms like וַאֲדֹנֵינוּ (Ps. 135: 5), are *unusual*. See § 61. (3).

(5) For the punctuation of ו *Conversive* (of the Praeter and Future tenses) see §§ 22. 23.

Of the words יְהוָה *and* יֱהוִה.

§ 63. The word יְהוָה (*Jehovah*) is pronounced אֲדֹנָי *(Lord) Ado-nauy* by the Hebrews; but when it *precedes* the word אֲדֹנָי it is then pointed יֱהוִה (i. e. with the vowels of אֱלֹהִים,) and is pronounced *Elōheem*. E. g. יֱהוִה אֲדֹנָי *Elōheem adonauy*. (This is derived from a tradition that this name ought not to be pronounced by any one except the *High priest* (כֹּהֵן גָּדוֹל), and then only *once* a year, viz. on the day of *Atonement* (יוֹם כִּפּוּר).)

When the *Prefixes* are appended to יְהוָה they take the same vowel which they have before the word אֲדֹנָי, thus: בַּיהוָה, כַּיהוָה, לַיהוָה, וַיהוָה, read as if written בַּאדֹנָי, כַּאדֹנָי, לַאדֹנָי, וַאדֹנָי. See § 61. (3). The prefix מ is appended thus: מֵיהוָה pronounced מֵאֲדֹנָי. See § 60. (2).

The form לֵיהוֹה (Ps. 68: 21) is pronounced לָאלֹהִים, for לֵאלֹהִים. See § 61. (3). With prefix שֶׁ יְהוָה, read שֶׁאֲדֹנָי.* See § 64.

Prefix שׁ.

§ 64. This is a contraction of the Relative pronoun אֲשֶׁר (see § 68); א is omitted and ר is assimilated; as שֶׁלִּשְׁלֹמֹה *which* (are) *by Solomon* instead of אֲשֶׁר לִשְׁלֹמֹה; שֶׁקִּוִּינוּ *which we waited* for; שֶׁרָאִשִׁי, שֶׁלָּמָה, שַׁקִּמְתִּי, (with prefix בּ) בְּשֶׁכְּבָה.

The Dagesh is sometimes omitted; as שֶׁיְהוָה (read שֶׁאֲדֹנָי).

Other examples (with a *guttural* following), שֶׁאֵל, שֶׁהֵם and שֶׁהֶם, שֶׁאַתָּה, שֶׁעַל, שֶׁהוּא.

Note. This prefix occurs *twenty-one times*, Eccles. chap. 2. beginning at verse 7.

Pattakh Furtive.

§ 65. This is a Pattakh placed under *final* ח, ע, and ה; as רוּחַ, מִזְבֵּחַ, בְּפִרְחַ, גִּיחַ, דַּעַ, שָׁמַעַ, רָקִיעַ, נוּעַ, אֱלוֹהַּ, מַגְבִּיהַּ, etc.; instead of מַגְבִּיהּ, אֱלוֹהּ, נוּעַ, רָקִיעַ, שָׁמַע, דַּע, גִּיחַ, בְּפִרְחַ, מִזְבֵּחַ, רוּחַ, syllables which cannot occur in Hebrew. See page 12. 5.

Note. The vowel which *precedes* ח, ע, ה, must either be *changed* into *Pattakh*, or a Pattakh furtive *added;* as יִגְדַּע or יִגְדָּע, יִשְׁבַּע or יִשְׁבָּע.

Pattakh is furtive in such forms as שָׁכַחְתָּ, שָׁמַעְתָּ, for שָׁכַחְתְּ, שָׁמַעְתְּ.

VOWEL CHANGES.

§ 66. (1) The vowels are changed or dropped when the word is *increased;* as יִפְקֹד יִפְקְדוּ (see (5) below), נִמְצָא נִמְצְאִים, פָּקַד פְּקֻדָּה, יָרָא יִרְאָה, שָׁאַל שְׁאֻלִּים, יָבֹא יְבֹאוּנִי, עָמַד עֶמְדוּ, יָקַר יְקָרְכֶם, דָּבָר דִּבְרֵכֶם, חָזַק חֲזָקְתָּם, מְאִירַת מֵאִיר, מְשִׁיבַת מֵשִׁיב, יָקִים יְקִימְךָ, חֹק חֻקֵּי, חָשְׁכִי חֹשֶׁךְ, יָקַט יְקָטָךְ and כְּלוֹת כַּלֵּה, הָאָזִין הַאֲזִינָה, הֶעֱמַדְתָּ הֶעֱמַדְתָּ.

Uncommon forms. בָּנִים בֵּן, בָּתִים בַּיִת, etc. See § 11. 5. 10.

Note 1. A vowel is said to be *changed*, when it takes the place of its corresponding one.

Note 2. A vowel is said to *fall away* or be *dropped*, when another one takes its place which does *not* correspond with it.

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* In writing, the Hebrews put יְ for יְהוָה; and with prefixes לַיְ, בַּיְ, לֵיְ, מֵיְ, וַיְ, כַּיְ, שֶׁיְ.

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N. B. Whenever a vowel is *dropped (falls away)* as in some of the foregoing examples, *Shevau* takes its place; when *two* vowels fall away *Kheerek* (*sometimes* Pattakh, *seldom* Segole) takes the place of the *first* vowel; as דִּבְרֵי דְבָרִים, בִּנְיִי בְנָיִם, חָשְׁבִי חֶשְׁבְּךָ, בִּנְךָ בֵּן, דְּרָכִי דַּרְכְּךָ, עֲדָיִם עֲדִיִּי, חֲלִיְךָ חֵלְיִי; the occurrence of two Shevaus at the *beginning* of a word can never take place. Gutturals usually take *Composite* Shevau. See § 4.

(2) The *construct state* and *Maccaph* generally (but not always) *drop, shorten*, or *change*, one or more of the vowels; as דָּבָר, דֶּבֶר, כֹּל, בֵּן, יָד, זָקֵן, מִקְנֶה, מִקְנֵה, עָלָה, בַּיִת, זַיִת, עֵפֶר, רֹאשׁ, הַלֵּם, שַׁבָּת, עֲנָלָה, שָׂדֶה, מַפְתֵּחַ, מִזְבֵּחַ, חָצֵר, עָשָׁן, פֶּקֶד, גָּדוֹל, חָזָק, בְּרֵכָה, מַמְלָכָה, אִשָּׁה, חַיִּים, בָּנִים, אָנֹן, תָּוֶךְ, מָוֶת, etc. become דְּבַר, כָּל־ (כְּלוֹ כֶּל etc.), בֶּן־, בֵּית, זֵית, עֵפֶר, עֲלֵה, מִקְנַת, מִקְנֵה, רֹאשׁ, הַלֶּם־, שַׁבַּת, עֲנַלַת, שְׂדֵה, מִפְתַּח, מִזְבַּח, חֲצַר, עֲשַׁן, פֶּקֶד־, גְּדוֹל־, חֲזַק, בִּרְכַּת, מַמְלֶכֶת, אֵשֶׁת, חַיֵּי (חַי חַיִּים), בְּנֵי, אוֹן, תּוֹךְ, מוֹת, שְׁנַת (שְׁנֵי plur. const.), חֲצַר, מִזְבַּח, מִפְתַּח, עֲנָלַת, שְׂדֵה, מוֹת, תּוֹךְ, בִּרְכַּת, מַמְלֶכֶת, אֵשֶׁת, חַיֵּי (חַי חַיִּים), בְּנֵי, אוֹן, קָן, which in the construct becomes קַן־. See § 21.

Note. The *suffix* state occasions a change of vowels; as דְּבַרְכֶם, מוֹתִי, תּוֹכוֹ, בֵּיתְךָ, etc. See the above examples.

(3) Sometimes a vowel is lengthened on account of the *Article* (הַ); as עַם, הָעָם; אֶרֶץ, הָאָרֶץ; הַר, הָהָר; פֶּר, הַפָּר. Sometimes both forms occur; as הַצָּר and הַצַּר.

(4) The Gutturals and ר when they exclude Dagesh, *generally* lengthen the vowel which precedes them;* as בֶּרֶךְ for בֶּרֶךְ; בָּרֶךְ for בֶּרֶךְ; נָחָלְךָ for נְחָלְךָ; הִתְבָּרֵךְ for הִתְבָּרֵךְ; בֹּרֶךְ for בֶּרֶךְ; הִתְגָּאַל for הִתְגָּאַל; גֹּאַל for גֶּאַל; הִתְפָּעֵם־ for הִתְפָּעֵם. See § 4. § 7. 1. * note.

(5) The following changes take place in the vowels on account of the *Pause* and (sometimes) *other accents;* as אָמַר, אָמֶר; עָצַר, עָצֶר; פָּקְדָה, פְּקֻדָּה; יִפְקֹד, יִפְקֹד; נָקַם, נָקֶם; עָצַץ, עָצֵץ; נָקַם, נָקֵם; יִפְקֹד, יִפְקֹד; פְּקֻדָּה, פָּקְדָה; יִשְׁכַּב, יִשְׁכֹּב; תִּמְצָאוּ, תִּמְצְאוּ; יִשְׁכַּב, יִשְׁכֹּב; פָּקֹד, פָּקֵד. The *tone-syllable* is sometimes removed on account of ן paragogic without a change of vowels; as יִפְקֹדוּן, יִשְׁכָּבוּן, תִּשְׁמְעוּן. See (8) below; also § 41.

(6) *Tsaree* is sometimes changed into *Pattakh* on account of the *pause* accents; as הַפֶּר for הֵפֶר; וַיֵּלֶךְ for וַיֵּלֵךְ; וַיִּנָּשֵׁ for וַיִּנָּשֵׁ; וַיִּגַּשׁ for וַיִּגַּשׁ; אֲמִילַם for אֲמִילֵם.

* In a few cases א and ר are found with Dagesh; as בְּרַת שָׁרֵךְ, יוֹצִיאוּ, etc. See § 7. 1. * note. The dot found in ה final is always *Mappik;* see § 1.

(7) Sometimes the *tone-syllable* is removed on account of *monosyllables, the particle* אַל, and ו *conversive;* and *these* commonly change the vowels; as הַתְּאַוָּה־נָא for הִתְאַוִּית־בִּי; הַתְּאַוָּה for הִתְאַוִּית; הַבֶּר־נָא for הַבֵּר; וַיְכַתֹּב for וַיִּכְתֹּב; וַיְכַתֹּב־שָׁם for וַיִּכְתֹּב; וַיְכַל־תָּם for וַיְכַל; אַל־תֹּסֶף for תֹּסֵף; דִּבַּרְתִּי וְדִבַּרְתִּי; וָאֲסַפְתָּ, (in *pause*, אָסַפְתָּ וָאָסָפְתָּ:); וַיָּקָם, for וַיָּקָם, וַיֹּאמֶר. See § 22. † note. § 23. Note 3.

(8) In Nouns, Pronouns, etc., short vowels are commonly *lengthened* or *changed*, when *pause* and (sometimes) *other* accents fall upon them; as אַרְצָה, חֲלִי חֲלִי, פְּרִי פְּרִי, לֶחִי לְחִי, זְרַע זָרַע, מַיִם מַיִם, אֲנִי אֲנִי (אָנִי), וַיַּעַשׂ: וַיַּעַשׂ, וַיָּמָת וַיָּמָת, קֶבֶר קָבֶר, אַרְצָה אַרְצָה, עַמְדוּ עַמְדוּ, אֱלֹהַי אֱלֹהַי, חֲצִי חֲצִי, עֵדִי עֵדִי, הִנֵּנִי הִנֵּנִי, עַמְדוּ עַמְדוּ, אִתָּךְ אִתָּךְ, לָךְ לָךְ, בְּךָ בְּךָ, כְּכָל כְּכָל, עָבֵד עָבֵד, אוֹבֵי אוֹבֵי. See (5) above.

(9) Verbs ל guttural, and ל״ה, in many cases end in Pattakh; as וַיֹּאמֶר וַיֹּאמַר (in pause וַיֹּאמֶר), יוֹדֵעַ (יוֹדֵעַ), יִפְתַּח (יִפְתַּח), וַיִּגְרַע (וַיִּגְרַע), מְשַׁגַּחַ (מְשַׁגַּחַ). See § 65.

PRIMITIVE PRONOUNS.

§ 67. Separable Personal Pronouns.

			In pause.
	אֲנִי or אָנֹכִי	*I.**	אֲנִי.
rarely. אַתְּ	אַתָּה	*Thou*, masc.	אַתָּה & אַתָּה.
	אַתְּ אַתִּי	*Thou*, fem.	אַתִּי אַתְּ.
	הוּא	*He*, (it).	
	הִיא הֵוא	*She*, (it).	
	Plural.		
	אֲנַחְנוּ †	*We.*	אֲנַחְנוּ.
	אַתֶּם	*Ye*, masc.	
אַתֵּן	אַתֶּן אַתֶּנָה	*Ye*, fem.	
	הֵם הֵמָּה	*They*, masc.	
	הֵן הֵנָּה	*They*, fem.	

* In a few cases, it becomes necessary to render this pronoun *me;* as בָּרְכֵנִי אֲבִי גַּם אָנִי bless me my father, even *me.*

† אֲנַחְנוּ is used *six* times, and אָנוּ (אָנוּ) *once* (Jer. 42: 6), instead of אֲנַחְנוּ.

Note 1. The pronouns of the 3d person are often used as *demonstratives;* הָאָרֶץ הַהִוא *that land,* בַּיּוֹם הַהוּא *on that day,* בַּיָּמִים הָהֵם *in those days,* etc. The Article is *usually* attached to them.

Note 2. The forms מַהֲנָּה מֵהֵנָּה, בַּהֲנָּה בָּהֵנָּה, לָהֲנָּה לָהֵנָּה, כָּהֲנָּה כָּהֵנָּה, occur without any additional signification.

§ 68. Relative Pronoun.

אֲשֶׁר *who, (he who), which, that, what, whose, whom,* sing. and plural.

§ 69. Demonstrative Pronouns.

זֶה, זֹאת *this, that.** With the *Article,* הַזֶּה and הַזֹּאת the same.

Uncommon forms. זֶהּ, זוֹ, זוּ, זָה, זָהּ, זָהוּ, זָהֵן.

זֶה and זוּ are sometimes *relative.*

אֵלֶּה, אֵל *these, those.** With the *Article,* הָאֵלֶּה, and הָאֵל the same.

§ 70. Interrogative Pronouns.

מִי *Who, what person, whom, whose;* once *what.*

מָה, מַה, מֶה *What, what thing, why;* as an adverb *how.*

§ 71. Suffixes united to Prefixes and Particles.

	(בְּמוֹ) בְּ	*in, with, by,* etc.	See § 9. Note.	
	בִּי	"	"	*me, myself.*
(בְּכָה)	בְּךָ בָּךְ	"	"	*thee.*
	בּוֹ	"	"	*itself, him.*
	בָּנוּ	"	"	*us.*
	בָּם בָּהֶם	"	"	*them.*
	etc.			

* זֶה is sometimes construed as a *plural,* and אֵלֶּה is found as a *singular;* see Gen. 27: 36. 1 Sam. 29: 3. Job 19: 19. 1 Chron. 11: 11. 2 Chron. 3: 3.

כְּ (כְּמוֹ)	כ	*as, like,* etc.		See § 9. Note.
כָּמֹנִי		"	"	*me.*
כָּמוֹךָ כָּמֹכָה		"	"	*thee.*
כָּכֶם כְּמוֹכֶם		"	"	*you.*
כְּמוֹהֶם כָּהֵם כָּהֶם		"	"	*them.*
etc.				

לְ (לָמוֹ)	ל	*to, as to,* etc.		See § 9. Note.
לוֹ (לָמוֹ doubtful)		"	"	*him, himself, it.*
לְךָ לָכָה לָךְ		"	"	*thee, thyself.*
לָכֶם לָכֶנָּה		"	"	*you.*
לָהֶם לָמוֹ		"	"	*them.*
לָהֵן לָהֶן		"	"	*them* fem.
etc.				

מִן (מִנִּי מִנֵּי)	מ	*from, on account of,* etc.*		See § 9. Note.
מִמֶּנִּי מֶנִּי מִנֵּי †		"	"	*me.*
מִמְּךָ מִמֶּךָּ (מִמֵּךְ)		"	"	*thee.*
מִמֶּנּוּ מֵהוּ מֵעָהוּ		"	"	*him, it.*
מִמֶּנָּה		"	"	*her, it.*
מִמֶּנּוּ		"	"	*us.*
מִכֶּם		"	"	*you.*
מֵהֶם מֵהֶם		"	"	*them.*
etc.				

אֵת or אֶת־ *accusative.*

אֹתִי *me,* אֹתְךָ (אֶתְכָה אֹתֵךְ) *thee,* אֹתוֹ *him, it,* אוֹתָהּ *her, it,* אֹתָנוּ *us,* אֶתְכֶם (אוֹתְכֶם) *you,* אֹתָם (אוֹתָהֶם אֶתְהֶם) *them* masc., אֹתָנָה אוֹתָן אוֹתְהֶן (אֶתְהֶן) *them* fem.

אֵת or אֶת־ *with.*

אִתִּי *with me,* אִתְּךָ אִתֵּךְ *with thee,* אִהוֹ *with him, it,* אִתָּהּ *with her, it,* אִתָּנוּ *with us,* אִתְּכֶם *with you,* אִתָּם (אִתְּהֶם) *with them.*‡

אֶל (אֵלַי) *unto, to, against, in, into,* etc. (אַל *not,* אֵל *God*).

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* מִן is generally *doubled,* and is expressed by Dagesh *forte;* as מִמֶּנּוּ (= מִנְּמִנְהוּ) *from him;* מִמֶּנּוּ (= מִנְּמִנְנוּ) *from us,* etc.

† נִי (נִי) at the end of verbs signifies *me;* as פָּקְדַנִּי *he visited me,* etc. See § 97.

‡ This preposition (when added to *suffixes*), is seldom found with the pointing of the *Accusative;* as אִתָּהּ (for אִתְּהּ) *with her,* אִתּוֹ (for אִתְּהוּ) *with him,* etc.

אֵלַי (אֵלָי) *unto me*, אֵלֶיךָ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם.
אֱלֹהַי (אֱלֹהָי) *my God*, אֱלֹהֶיךָ, אֱלֹהָיו (*once* with prefix, לֵאלֹהוֹ), אֱלֹהֶיהָ, אֱלֹהֵינוּ, אֱלֹהֵיכֶם, etc.).
עַל אודוֹת *on account of.* עַל אודוֹתַי, עַל אודוֹתֶיךָ.
אַחַר, אַחֲרֵי, אַחֵר, אָחוֹר *after, behind, other, another way, backwards.* אַחֲרֵי־כֵן *afterwards*, אַחֲרַי, אַחֲרֶיךָ, אַחֲרֵיכֶם, etc.
אַי, אֵי, אַיֵּה *where.* אַיֶּכָּה *where (art) thou*, אַיּוֹ, אַיָּם, etc.
אַיִן *not, no, nothing, without.* אֵינְךָ *not I, me*, אֵינֵךְ *thou art not*, אֵינֶנּוּ *he is not, we are not*, אֵינָהּ *not she, she is not*, אֵינָם אֵינֵמוֹ אֵינָמוֹ *they are not.*
אַשְׁרַי; אַשְׁרֶיךָ *happy art thou*, אַשְׁרֵיהוּ, אַשְׁרֵיכֶם, etc. See § 72. Note 2.
בֵּין, בֵּינוֹת *between, among.* בֵּינִי, בֵּינְךָ בֵּינֵךְ, בֵּינֵינוּ *between us*, בֵּינַיִם *between two*, בֵּינוֹתָם *between them*, etc.
בַּד, בָּדָד, מִבַּלְעַד, לְבַד *alone, besides, except.* לְבַדִּי *by myself*, i. e. alone, לְבַדּוֹ *to himself*, i. e. alone, לְבַדֵּךְ *to thyself*, i. e. alone, לְבַדָּן לְבַדָּנָה *by themselves.* (בַּד בְּבַד *in equal portions*).
בִּלְתִּי, לְבִלְתִּי *not, besides, except.* בִּלְתֶּךָ *not, besides thee.*
בְּעַד *for, through, around about.* בַּעֲדִי *for me, around about me*, בַּעֲדוֹ, בַּעֲדֵינוּ, etc.
בִּלְעֲדֵי, בַּלְעֲדֵי, בִּלְעָדַי *except, only.* מִבַּלְעֲדֵי *besides*, בִּלְעָדֶיךָ *besides thee*, etc.
בִּגְלַל, בַּעֲבוּר *that, on account of.* בִּגְלָלֶךָ, בַּעֲבוּרֵךְ (־רֶךָ) *for thy sake*, בַּעֲבוּרָם, etc.
הִנֵּה *behold.* See § 36.
הֵן, הֵנָּה, הִנֵּה, הֵא *behold.* הִנְנִי הִנֵּנִי *behold me, I*, הִנָּךְ (הִנָּכְ הִנָּכִי) *behold thee, thou*, הִנּוֹ, הִנָּם, etc.
זוּלַת, זוּלָתִי *except, without.* זוּלָתְךָ, etc.
יַחַד *together, at the same time* or *place, entirely.* יַחְדָּו the same.
יֵשׁ־, יֶשְׁ־ *there is, are, was, were.* יֶשְׁךָ *thou art, wilt*, יֶשְׁנוֹ *he is*, יֶשְׁכֶם *you are, will*, יֵשׁ לִי *there is to me*, i. e. I have.
כֹּל־ (כּוֹל), כָּל *all.* כֻּלְּךָ (כֻּלָּךְ), כֻּלּוֹ כֻּלָּהּ, כֻּלָּנוּ (כֻּלָּא *once*), כֻּלָּכֶם, כֻּלָּם and כֻּלָּהֶם כֻּלָּהֶנָּה and כֻּלָּנָה.
לְמַעַן (לַמַּעַן) *that, so that, on account of, according to, in order that.* לְמַעַנְךָ, לְמַעֲנֵךְ, לְמַעֲנֵהוּ, לְמַעֲנֵנוּ, לְמַעֲנֵי.

לְפָנֵי *before, in the presence of.* עַל־פָּנֵי *before,* עַל־פָּנַי, לְפָנַי, *before me,* אֶת פָּנֶיךָ לְפָנֶיךָ *before thee,* עַל פָּנָיו לְפָנָיו *before him,* לִפְנֵיהֶם, etc.

מִפְּנֵי *on account of, because of.* מִפְּנֵיהֶם, etc.

נֶגֶד, לְנֶגְדָּה *before, over against, against.* מִנֶּגֶד לְנֶגֶד the same, (see § 72. Note 1.); נֶגְדִּי, נֶגְדֵּךְ, נֶגְדּוֹ; כְּנֶגְדּוֹ *as over against him* i. e. suited to him.

עוֹד, בְּעוֹד, עֹד *yet, while, again.* מֵעוֹד *since.* עוֹדֶנִּי בְּעוֹדִי *while I am,* עוֹדְךָ *while thou art,* עוֹדֶנּוּ עוֹדָהּ עוֹדֵנוּ עוֹדֵיכֶם עוֹדָם *while he, we, they* (are) *yet* (alive).*

עַד (עֲדֵי) *to, even to, even, until, unto, so that, provided that, forever.* עָדֶיךָ *unto thee,* עָדָיו, עָדֵיכֶם.

עִמָּדִי *with, for* or *to me.*

עַל, עָלַי *upon, with, by, against, without, concerning.* עָלֶיךָ, עָלָיו, עָלֵיכֶם, עָלֵינוּ, עָלֵיהֶם.

עִם *with, in, within.* עִמִּי, עִמְּךָ עִמּוֹ, עִמָּהּ, עִמָּנוּ, עִמָּכֶם, עִמָּם.

עַתָּה (עָתָּה) *now.* (כַּיּוֹם, בַּיּוֹם *now, this day*).

תַּחַת *under, instead of, beneath, for.* תַּחְתַּי תַּחְתֶּיךָ, תַּחְתָּיו; תַּחְתֶּנָּה *about it,* etc.

§ 72. Particles (Separate and Combined).

אַיִן (אֵין) לֹא (לוֹא) *not, there is not, none,* אִם *if, not, whether,* אָז *then,* שָׁם (שָׁמָּה) *there,* זֶה זֹאת *this, that, here,* מָה *how,* עַל־כֵּן *therefore, wherefore,* עַד־אָנָה עַד־מָה *how long,* כִּי־אִם *but,* עַד־אֲשֶׁר *until,* אֲבָל *but, as for,* כִּי יַעַן־אֲשֶׁר *because,* עַד־אִם *until,* גַּם כִּי *although,* אוֹ *or,* אַךְ *only, but,* אַף *also, yea,* לוּא, לוּ *O that! if,* פֶּן *not, lest,* אֶל תַּחַת *under,* אָמְנָם, אֱמֶת *surely, truly, indeed,* מִלְמַעְלָה, מַעְלָה *above,* etc. מִלְמַטָּה, מַטָּה *below, beneath, under,* לְעֻמַּת, עֻמַּת, עֻמּוֹת (from עֻמָּה) *near, by, against, as, like as,* נָא, אָנָּה, אָנָא; בַּל, אַל *now, O that! I beseech, ah I pray you, not, do not,* בִּי *I pray you,* עַל־דְּבַר לְמַעַן־אֲשֶׁר *on account of, that, in order that,* etc., לְעוֹלָם (לָעוֹלָם), עַד (עֲדֵי) עֲדֵי עַד, לָעַד *eternally,*

* עֲדֶן and עֲדָמָּה are for עַד־הֲלֹם, *till now, hitherto, yet.*

forever, a long time, לָנֶצַח , לָעַד *why, wherefore,* עַל אוֹדוֹת *because of, on account of,* אָן *where? when? whither?* אָנָה , אָנֶה *here, where, thither, whither.*

מוֹ is frequently *paragogic;* as בְּמוֹ־אֹפֶל (for בְּאֹפֶל) *in the dark;* see § 9. Note.

Note 1. Many of the foregoing particles take the Prefixes מ ל כ ב without any additional signification; as תַּחַת and מִתַּחַת *beneath,* עֶרֶב and בְּעֶרֶב *before,* מַעַל *above,* מֶאָחוֹר *backwards.**

Note 2. Nouns and Verbs are sometimes used as particles; as בֶּטַח *safely, securely,* מִישָׁרִים *uprightly,* לְפָנִים *before,* מִפָּנִים *before, forwards, in ancient times,* נוֹרָאוֹת *fearfully,* טוֹב , הֵיטִיב *well, skilfully,* מְהֵרָה *speedily,* הַרְבֵּה *much, enough,* הַשְׁכֵּם *early,* אַשְׁרֵי *happy.*

§ 73. PECULIAR FORMS OF SUFFIXES TO NOUNS.

ָא for ָהּ; as כֻּלָּא *all of it,* for כֻּלָּהּ, Ezek. 36: 5.

ֶכָּה for ֵךְ (ה parag.) *thy* fem.; ֶיךָ for ַיִךְ *thy,* plur. noun.

וֹהִי (Chald. form) *his;* ֵהוּ (*his*) is suffixed only to nouns ending in ֶה.

ֶיהָא for ֶיהָ *her,* plur. noun; ָהּ occurs only in nouns ending in ֶה.†

ָכָה for ֵךְ *your* fem.; ֵיכֶם *your,* plur. noun.

ָם for ֵהֶם *their* (*them*) masc.; ֵיהֶם for ֵיהֶם (ה parag.) *their,* plur. noun.

ָהּ for ָן or ֶן, ָהֶן for ֵהֶן *their* fem. (ה parag.); plur. ֵיהֶן for ֵיהֶן.‡

Note 1. The plural י is sometimes *omitted* before the suffix; as דְּרָכֶיךָ *thy ways,* for דְּרָכֶיךָ; בָּנָיו *his sons,* for בָּנָיו. See § 14. Note 1. Sometimes a plur. noun takes a sing. suffix; as עֲדוֹתַי for עֲדוֹתָי. In a few cases a sing. noun has a plur. suffix; as תְּהִלָּתֶיךָ *thy praise,* for תְּהִלָּתְךָ.

Note 2. When a noun ends in י, the suffix י *sometimes* coalesces with it; as גּוֹיִי *my nation,* for גּוֹיִי from גּוֹי. See § 14. * note.

Note 3. The י which is commonly placed after וֹת in the *fem. plur.* before suffixes (§ 14. Note 3.) is sometimes omitted; as מַכּוֹתֵיךָ for מַכּוֹתֶיךָ.

§ 74. Kal Participles. *(Participial nouns).*

עֹבֵד *he is serving, he who serves, a server.* שׁוֹמֵעַ , יוֹשֵׁב , (תּוֹמִיךְ , יוֹשְׁבִי , סוֹבֵב; see § 18. small print).

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* The particles frequently have both Prefixes and Suffixes united to them; as מֵאִתְּךָ (מֵאֵת־תְּךָ) *from with thee* i. e. from thee, מֵעִמְּךָ *from with thee,* מֵעָלֶיךָ *from upon, by thee,* מֵעָלַי *from me,* etc.

† Ezek. 36: 5 ָא *(her)* stands for ָהּ.

‡ הֶן occurs for הֶן (פָּתְהֶן) Isai. 3: 17.

צוֹרֵר, חוֹרֵשׁ, שָׂם, יוֹנֵק, יוֹצֵא, לוֹטֵשׁ, אֹיֵב אוֹיֵב, פּוֹקֵד, שׁוֹפֵט שׁוֹפֵט, שׁוֹרֵר, etc.

פֻּקְדָה *she is visiting, a visiter,* שְׁמֻעָה *hearing,* עֻמְדָה *standing,* (once מוּעֲדָה for מוֹעֲדָה *tottering*), בְּרֻחָה *fleeing*; with parag. י, יוֹשַׁבְתִּי, שׁוֹכַבְתִּי.*

פֻּקְדִים *they are visiting,* צֹעֲקִים *crying,* יוֹצְאִים *going out;* construct יֹצְאֵי, צֹעֲקֵי, פֻּקְדֵי.

פֻּקְדוֹת *they are visiting* fem., הוֹלְכוֹת, שֹׁאֲבוֹת, עֹמְדוֹת, יֹצְאוֹת, etc.

§ 75. PARTICIPLES OF VERBS (ROOTS) ENDING IN *Tsaree* and *Kholem.*†

יָרֵא *he is fearing, a fearer,* construct יְרֵא *a fearer of,* חָפֵץ, צָמֵא, שָׂמֵחַ, יָשֵׁן, רָגֵב, etc.

יְרֵאָה *she is fearing,* יְרֵאַת, חֲפֵצָה, צְמֵאָה, יְשֵׁנָה, etc.

יְרֵאִים *they are fearing, those who fear,* const. יִרְאֵי *the fearers of.*

יְרֵאוֹת *they are fearing, those who fear* fem., יְשֵׁנוֹת, etc.

יָכֹל *he is able, prevailing.* יָגוֹר (יָגוּר) *he is fearing.*

יְכֹלָה *she is able, prevailing.* יְגֹרָה feminine.

יְכֹלִים *they are able, prevailing.* יְגֹרִים masc. plur.; const. יִגְרֵי;

יְכֹלוֹת *they are able, prevailing.* fem. plur. יְגֹרוֹת.

NOTE. Some of the above forms are given in the Lexicon as *Adjectives.*

VERBS עָר and עָי.

§ 76. עָר.

בָּא *he is going, coming,* שָׂם *placing,* רָם, מֵת, (שָׁאט from שׁוּט), קָם *rising up* i. e. an enemy.

בָּאָה *she is coming, going,* רָמָה, קָמָה, זָבַת זָבָה, מֵתָה, etc.

בָּאִים *those coming, going,* רָמִים, רָצִים (chald. form רָצִין), קָמִים, שָׁאטִים, בָּנִים, (once each, קוֹמִים and בּוֹסִים).

בָּאוֹת *those coming, going* fem., קָמוֹת, רָמוֹת (רָאמוֹת), שָׁאטוֹת, עָלוֹת, etc.

אוֹר *shining* (Prov. 4: 18), בּוֹשׁ plur. בּוֹשִׁים *being ashamed,* (וְעוֹנָה) עֵר *watching (and answering)* i. e. every living being, מֵת *dying,* לֵץ *a mocker, scorner.*

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* *Other examples,* יֻלַּדְתִּי יוֹלַדְתִּי, זֻעַקְתִּי זוֹעַקְתִּי and יֻצָּא יֹצֵא for יוּצָּאת יוֹצֵאת, יוּצָּת יוֹצֵאת for יוּצֵאת.

† These have the same form in the 3d pers. sing. masc. praet. Kal. See § 15. Note.

§ 77. עי.

אוֹיֵב *an enemy*, plur. אוֹיְבִים, const. אוֹיְבֵי *enemies of*—. גּוֹתַ with suff. גֹּחִי *breaking me*; בָּנִים plur. of בִּין.

§ 78. עע.

סוֹבֵב (סוֹבִיב) *surrounding, encompassing*; שֹׂאֵם (Jer. 30: 16) for שֹׁסַּם, root שָׁסַם.

§ 79. VERBS לה and לא.

גּוֹלָה, fem. גּוֹלָה and גּוֹלָה, plur. masc. גּוֹלִים, plur. fem. גּוֹלוֹת and גּוֹלְיוֹת; אוֹתִיוֹת from אָתָה; פּוֹרִיָה from פָּרָה.

רֹעֶה, const. רֹעֵה, fem. רֹעָה, plur. masc. רֹעִים, plur. fem. רֹעוֹת. הוֹוֶה, fem. הוֹוָה and הוֹוְיָה. Masc. plur. חוֹסִים, const. חוֹסֵי.

מֹצֵא (מֹצֶא), fem. מֹצֵאת (מוֹצְאֵת); יוֹצֵא, fem. יֹצֵאת (*once* for יֹצְאָה) and יוֹצֵאת.

בֹּאֵם for בּוֹאֵם from בָּאָה; חִטִּים for חִטְאִים.

Note. The Participles in *all* the Conjugations receive the same endings as Nouns; as אוֹיְבִי *my enemy*, אֹיְבַי אֹיְבֵי *my enemies*, אוֹיְבֶיךָ, etc. קָמַי *those rising up against me* i. e. my enemies; קָמֶיךָ, etc.; אוֹרְרֶיךָ *those cursing thee.*

§ 80. PASSIVE PARTICIPLES (KAL).

פָּקוּד פְּקוּד (פָּקֵד פְּקֵד) *he is visited, a visited person.* (שָׁמוּעַ, עֲרוּהָ, יְדוּעַ, כָּלֵא, בְּטֵחַ, שְׁמוּעַ).

פְּקוּדָה, פְּקוּדַת *she is visited, a visited person.* פְּקֵדָה, פְּקֵדַת, חֲגֵרַת, גְּבֶרְתִּי (with י paragogic).

פְּקוּדִים, פְּקֵדִים *they are visited, those visited;* const. פְּקוּדֵי, גְּאוּלֵי, לְחֻמֵי.

פְּקוּדוֹת *they are visited, visited ones* fem., שְׂרֻפוֹת *they are burnt.*

גָּלוּי, גְּלוּי *revealed*, fem. גְּלוּיָה, plur. masc. גְּלוּיִים, plur. fem. גְּלוּיוֹת, root גָּלָה; נְטוּיָה from נָטָה. See Note 1.

נָשׂוּי, נְשׂוּי (נָשֵׂא) *forgiven*, from נָשָׂא; כְּסוּי כָּסוּי *covered*, from כָּסָה. יָצוּת from יָצַת.

קוּם (קֵם) from קוּם; מֻל from מוּל; masc. plur. חֻשִׁים from חוּשׁ; שִׂים (rarely), from שׂוּם or שִׂים.

Note 1. The י is sometimes dropped; as צָפוּ for צָפוּי; עָשׂוּ for עָשׂוּי.

Note 2. This participle is occasionally *active;* as זָכוּר *he remembers*, etc.

Note 3. Some of the above forms are given in the Lexicons as *Adjectives.*

§ 81. PARTICIPLES WITH THE ARTICLE (ה).

הַדֹּבֵר *who is speaking, who spoke,* הַיֹּרְדִים, הַיֹּרֵד, הַיֹּצֵאת, הַדֹּבְרוֹת, הַהוֹלֵךְ; הַשָּׁפוּךְ *which is poured out,* הַיְעוּצָה *which is purposed,* הָאֲחֻזוֹת, הַנְּטוּיָה, etc.

הָאֹמֵר, הָעוֹמְדִים, הָאוֹמְרִים *that stand, who are abiding,* etc. *Kal.*

הַנֶּחְמָד *he who is desired, the lovely one* or *thing,* הַנֶּחֱמָדִים *which are desirable,* הַנִּמְצָאִים (הַנִּמְצְאִים), הַנִּמְצָאוֹת *who were found,* הַנִּשְׁאָרִים *those that were left, Niphal.* הָמְדַבֵּר, הָמְדֻבֶּרֶת, הַמְהֻלָּלָה, הַמְבֹרָכִים הָמְבֹרָךְ, הַמְדַבְּרוֹת, הָמְדַבְּרִים, *Piel.* הַמּוֹצִיא, הַמְחַזִּיקִים, הַמֵּבִין, (with י parag.) הַמַּשְׁפִּילִי, *Pual.* הַמִּתְהַלֶּכֶת *which is turning itself, brandishing, Hithpael.* הַמַּגְבִּיהִי, *Hiphil.*

Note. The Article is occasionally prefixed to the *Praeter;* as הַבָּא *who came,* בֶּהֱכִין (for בְּהַהֱכִין) *in which he placed,* הָחַי *that, who, lives,* הֶהֱלְכוּא (א parag. for הֶהֱלְכוּ) *who (they) went.* See § 15. with the † note.

§ 82. PARTICIPLES WITH SUFFIXES.

אוֹיְבִי *my enemy,* אוֹיְבַי *my enemies,* אֹיְבֶיךָ, אֹיְבָיו, אֹיְבֶיהָ, אוֹיְבֵינוּ, אֹיְבֵיכֶם, אֹיְבֵיהֶם, from אוֹיֵב.

גֹּאֲלִי from גֹּאֵל; גֹּאֲלַי from גֹּאֵל; רֹאִי from רָאָה; רֹעִי *my feeder, shepherd,* רֹעַי *my feeders* (const. רֹעֵי), רֹעֶיךָ, etc., from רָעָה; יְרָאָיו *his fearers,* יְרַאַי (יְרֵאָי) *those who fear me,* יְרֵאֶיךָ *those who fear thee,* from יָרֵא; with plural suffix עֹשָׂיִךְ *thy Maker,* בּוֹרְאֶיךָ *thy Creator,* from עָשָׂה and בָּרָא. These are *Kal* participles.

The Participles in *other* conjugations are also found with Suffixes; as מְבָרְכֶיךָ *those blessing thee,* מְקַלְלֶךָ, *Piel.* מַשְׁכִּילֶךָ *Hiphil,* etc.

IMPERATIVES AND INFINITIVES OF DEFECTIVE VERBS.

Imperatives. (*Kal*).

Parag. ה

§ 83. VERBS פ״י.

לְכָה לֵךְ־ לְךָ־ (לֵךְ) *go thou* masc. (לֵךְ־לְךָ־ *go for thyself* i. e. get thee out), לְכִי, לֵכִי *go thou* fem. לְכוּ, לֵכוּ *go ye* masc. לֵכְנָה, לֶכְנָה *go ye* fem.

דְּעָה דַּע *know thou*, דְּעִי, דְּעוּ, etc.; with affix דָּעֵהוּ *confess him.*

שְׁבָה שֵׁב־ שֶׁב *sit, dwell thou.*

הָבָה הַב *come on, give,* הָבוּ (perhaps הֲבוּ Hos. 4: 18 for יָהֲבוּ) *give ye.*

צַק and יְצֹק *pour thou.*

יְרָשָׁה רַשׁ, רֵשׁ (רָשׁ), יְרַשׁ *possess thou,* רְשׁוּ, etc.

רְדָה, רֶדָה } יָרַד, רֵד *descend thou,* etc.

צְאָה, צֶאָה } צֵא *go thou,* צְאוּ, צֶאוּ, צְאֶינָה from יָצָא.

יִרְאוּ *fear ye.*

§ 84. VERBS פ״נ.

גְּשָׁה גַּשׁ־ גְּשׁ *approach, remove thou,* once גְּשִׁי, twice גְּשִׁי, for גְּשִׁי and גְּשׁוּ.

שָׂא, נְשָׂא (Ps. 4: 7 נְסָה with א and שׂ changed into their cognates,) *take, lift up, pardon;*

Parag. ה

with affix שָׂאֵנִי *take ye me;* שְׂאִי fem., שְׂאוּ, etc.

שַׁל *take off, put off.*

שָׁקָה שַׁק *kiss thou.*

תְּנָה תֵּן־ *give, make, place thou,* with נ epenthetic תְּנֶנָּה *give it (her).*

קָחָה קַח (לְקַח) *take, bring thou;* fem. קְחִי and לְקְחִי, masc. plur. קְחוּ and קָחוּ; with נ epenthetic קְחֻנִּי *take it* masc., קְחֶנָּה *take it* fem., from לָקַח (not נָקַח).

§ 85. VERBS ע״ו.

קוּמָה קֻם, קוּם *arise thou,* קוֹמִי, קוּמוּ, קֹמְנָה. Is. 60: 1 אוֹרִי (קוּמִי *arise,*) *shine thou.* עוּרִי and עוּרָי *awake thou.*

בֹּאָה בּוֹא, בֹּא *come, go thou,* בּוֹאִי (בּוֹאָי *Infin.*), בֹּאוּ, etc., מוֹל for מוּל.

שׁוּבָה, שׁוּבָה, שׁוּבָה } שֵׁב, שׁוּב *return thou,* fem. שׁוּבִי and שׁוּבָי.

גְּחִי *break thou,* דְּוֹשִׁי, etc.

§ 86. VERBS ע״י.

גִּילִי *rejoice, tremble,* גִּילוּ *rejoice, tremble ye.*

Parag.
ה

בִּינָה בִּין *consider thou*, בִּינוּ, etc.
לִינִי *tarry, lodge thou*, לִינוּ, etc.

§ 87. VERBS ע doubled.

סֹב *turn, surround thou*, סֹבִּי, סֹבָּה, סֹבְבוּ.
דֹּם, דֹּמִי *be silent, still, patient*, דֹּמּוּ.
רָנִּי (for רָנְנִי) *sing thou* fem., רָנּוּ (for רָנְנוּ) *sing ye* masc.; סָלּוּהָ *elevate it.*
חָנֵּנִי *pity me*, חָנֵּנוּ (for חָנְנוּנִי) *pity ye me.*
אָרֹר אֹרוּר *curse ye*, Judg. 5: 23.
גֹּל, גֹּלִי *commit, devolve, commend thou*; גֹּל (Ps. 22: 9) stands for גֹּלָל, see § 94.
בַּל *remove, open thou.*
עָרֵה (ה parag.) *make bare.*
כֹּן with ה parag. כֹּנָה (Ps. 80: 16) *protect thou.*
עוּזָּה (ה parag.) *be mighty.*
קָבְנוֹ (with נ epenthetic) *curse thou him*, קָבָה (with ה paragogic).

§ 88. VERBS לה.

גְּלֵה *reveal, remove thou*, fem. גְּלִי, plur. גְּלוּ, fem. גְּלֶינָה.
עֲלֵה *ascend thou*, עֲלִי, עֲלוּ, etc.
עֲשֵׂה *do, make thou*, עֲשִׂי, עֲשׂוּ, etc.
עֲנֵה *answer*, etc. עֲנֵנִי *answer me*, עֲנוּ *sing ye, testify ye.*
הֱוֵה (הֱוָא) *be thou*, fem. הֱוִי (הֱוִיִי), plur. הֱיוּ etc., with prefix וְהִי; וְהִיוּ וְהֱוִי.
אֲלֵי *lament thou.*
בְּעֵיוּ *inquire ye*, and אֱתֵיוּ *come ye*, Is. 21: 12. אֱפוּ is for אֲפוּ.
רְפָה (for רְפָא) *heal thou*, נְסָה is for נְשָׂא. See § 84.

§ 89. VERBS לא.

קְרָא *call, proclaim thou*, plur. קִרְאוּ and קִרְאוּ, (קִרְאֵהוּ *call ye* (upon) *him*), fem. קִרְאִי and קִרְאָן, with נ epenthetic קִרְאָנָּה *read it.*
יִרְאוּ (for יִרְאוּ) *fear ye.*
צְאֶינָה *go ye* (for צְאֶינָה) from יָצָא.
נְשָׂא (once נְסָה) *lift up.*
רְפָה (רְפָא) *heal thou.*

INFINITIVES. (*Kal.*)

§ 90. VERBS פ״י.*

שָׁבֶת (once שׂוּב, with prefix לָשָׁבֶת and לָשָׁבֶת) *to sit, dwell*, with suffix שִׁבְתִּי (rarely like שַׁבְתִּי)

* These (with a very few exceptions), have *two* forms; as יָשׂוֹב (absolute) and שָׁבֶת (construct) *to dwell*; יָדֹעַ and דַּעַת *to know*, etc.; so with verbs פ״נ, as נָגוֹשׁ absolute, גָּשֶׁת construct; נָפוֹל absolute, נְפֹל construct; and so with *other* species of verbs. The *construct* form is generally given here.

Parag. ה.

to dwell me, i. e. *my dwelling*, (וְשַׁכְתִּי *that I may dwell*).

לֶכֶת *to go*, לֶכְתִּךְ, לֶכְתִּי *my going, thy going*, etc.

יָדָה לָדַת (לָלַד) *to produce*, etc., with suffix, and ה paragogic לְדָתָנָה *their bringing forth*. See § 73.

יָדַע דַּעַת, דָּעָה *to know*.

צֵאת (for צָאֵת) *to go*, צֵאתִי, צֵאתוֹ, etc.

יָרַד רֶדֶת *to descend*, with prefix מ מֵרְדָה *from going down* (See § 24); once מֵרְדְתִּי for מֵרַדְתִּי.

יָרֵא (for יָרִא) *to fear*.

יָרַשׁ רֶשֶׁת *to possess, inherit*, רִשְׁתָּהּ *to possess it*.

יָבַשׁ and יָבֵשׁ *to dry up*.

יָכֹל (for יָכַל), יְכֹלֶת *to be able, prevail*.

§ 91. VERBS פ״נ.

גָּשַׁשׁ *to approach, remove*, גִּשְׁתּוֹ, etc.

גַּעַת *to touch, reach, molest*.

גָּהַר *to shine*, root נָגַהּ.

נָתַן תֵּת־ (for נְתֶנֶת) *to give, place, make*, with suffix תִּתִּי, with suffix and prefix מִתִּתִּי *than for me to give*; once תְּנָה (Ps. 8: 2) in the phrase אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם *who to spread out thy glory over the heavens*, i. e. the spreading out of whose glory is over the heavens; Root נָתַן.

שָׂאַת שְׂאֵת *to lift up, exalt, to have excellence, be excellent*; once (with prefix בְּ) בְּשׂוֹא *when it is lifted up* (Ps. 89: 10), some editions בְּשֹׂא.

לָקַח, rarely קָחַת־ *to take, receive, fetch*, with prefix לָקְחָה, suffix קָחְתּוֹ, from לָקַח.

§ 92. VERBS ע״ו.

שׁוּב שׁוֹב *to return*, מוּת, טוֹב, שׁוּבְךָ, שׁוֹם שׁוּם, מוּת מֵת, שׁוּבוֹ, etc.

בּוֹא (לָבוֹא לָבֹא) *to go*, בּוֹאֲךָ בּוֹאֲכָה *thy going, thou goest, thy entering*, בֹּאָם, בֹּאִי בֹּאָנָה בֹּאָן *I come* (בֹּאִי *come thou*). לוּן (לָלוּן) *to lodge*.

§ 93. VERBS ע״י.

לִין (לָלִין) *to tarry, lodge*.

בִּין *to distinguish, consider*.

שִׂים *to place*, רוֹב רִב *to contend*.

§ 94. VERBS ע doubled.

סָבַב (סְבַב) *to turn, compass.* סַב־
חָקוֹ, בְּחוּקוֹ *when he appointed.*
בְּחֻקּוֹ *when he set a compass.*
בְּחֻמּוֹ *when it is hot* Job 6: 17. לַחֻמָּם (Is. 47: 14) is for לָחֻמָּם, ם is a suffix.
תָּמוֹ *to complete, consume,* תַּם־ תֻּמּוֹ *to finish it, its completion,* תֻּמָּם *to consume them, they are consumed;* בָּזוֹ, בּוֹז *to rob.*
בְּרָנִּי־, רָנַּ־ *in rejoicing, when it rejoices.*
רֻעָה (fem.) *to be broken down,* Is. 24: 19.
שַׁךְ *to appease.* רַד *to subdue* Is. 45: 1.
שָׁגִּי, with prefix and suffix בִּשְׁגָגָם *in their transgressing.*
רוּב (רָבַב) *to multiply,* בוּר *to explore,* with pref. and suff. לָבָרֶם. שָׁמוֹת, חֲנוֹת, etc., are peculiar; but see Lex. שָׁמֶם and חֲנוּת.
בְּהַלּוֹ *when it shone;* but see List of Anomalies הָלַל.
גֹּל (Ps. 22: 9) stands for גַּל יָגֹל *let him commit* (his affairs unto the Lord, *he* will deliver him).
חָנָּן, לְחַנְּנָהּ, לַחֲנֹנָם are peculiar.

§ 95. VERBS לה.

גָּלָה, גָּלוֹ, גְּלוֹת *to reveal, remove.*
עָלָה, עָלוֹ, עֲלוֹת *to ascend.*
עָשָׂה, עָשׂוֹ, עָשֹׂה, עֲשׂוֹת *to do, make,* לַעֲשׂוֹת *in making,* מֵעֲשׂוֹת *from doing.*
רָאֹה, רָאוֹ, רְאֹה (once רְאֵה), רָאוֹת (רְאוֹת) *to see, regard,* etc., once רַאֲוֹת.
לִהְיוֹת, הֱיוֹת, הֱיוֹת, *to be.* Once הֱיֵה Ezek. 21: 15.
רַאֲוֹת (for רָאוֹת) *to behold.*

§ 96. VERBS לא.

קָרֹא, קְרֹאת (once קְרֹאת) *to call, meet,* קָרְאִי *I call.*
מְלֹאת מַלֹּאת *to fill, fulfil;* שְׂנֹאת *to hate.*
מָצֹא, בְּמֹצְאָכֶם (for בְּמָצְאָכֶם) *when you find* (Gen. 32: 20), perhaps like בּוֹשַׁסְכֶם (Amos 5: 11), or is this last *Poel?**
מֵחֲטוֹא *from sinning,* for מֵחֲטֹוא Gen. 20: 6; fem. חֲטֹאָה, with suffix חֲטֹאתוֹ. קְרֹאת, לִקְרֹאת (for לִקְרַאת) *to meet, salute,* with suffix לִקְרָאתִי, לִקְרָאתוֹ, לִקְרָאתָם, etc. See § 53. Note 2.

NOTE. Verbs לא and לה are frequently alike; as from יָרָה comes יְרוֹא (לְיִרוֹא). See § 53. Note 1.

PECULIAR FORMS OF THE IMPERATIVE.

נְצֹרָה (ה parag. and Dagesh euphonic), קָטְמִי, סָעֲדָה, זְעֲמָה, אֶחֲזִי, חֲשֹׂפִי, צָעֲקִי and אֶחֱזִי. See §§ 48. 49.

* The Conjugations *Poel, Poal, Hithpoel; Polel, Polal, Hithpolel; Pilel, Pulal, Hithpalel; Pilpel, Polpal, Hithpalpal,* are only *other* names for Piel, Pual, Hithpael. See § 17. 6. ‡ note. 7. Note. § 40. Note 1. Also page 72. Peculiar Conjugations.

VERBAL AFFIXES OR SUFFIXES.

§ 97. (1) These are fragments of the *Primitive* pronouns (§ 67,) appended to verbs transitive, and form the *accusative* (objective) *case;* as פָּקַדְתָּנִי or פְּקָדַתַּנִי *thou hast visited me,* instead of פָּקַדְתָּ־אֹתִי; etc.

These, for the most part, are the same fragments as the suffixes attached to nouns (§ 14); the vowel, however, which unites them to the *Verb,* is generally (but not always) different.

(2) The following changes take place in the *Sufformatives,* when verbal suffixes or affixes are united to them; thus:

ה־ third pers. fem. sing. praet. becomes ת־ or תּ־

תִּ or תִּי second " " " " " תִּי or תִּ

תֶּם " " plur. masc. " " תּוֹ or תֵּ

נָה second and 3d " " fem. Imp. and Fut. וּ or ־

(3) The following changes take place in the *Vowels* when verbal affixes are added to the verb; thus, פָּקַד becomes פְּקַד or פְּקָד (very rarely like פָּקֹד, פָּקֵד); as פְּקָדָם *he visited them;* פְּקָדָה (*she visited*), before an affix פְּקָדַת or פְּקָדָת, etc. throughout.

Note 1. Verbs לה lose their ה in the 3d pers. sing. masc. praet. when verbal suffixes are added to them; as עָנָם *he answered them,* צִוָּהוּ *he commanded him,* צִוָּנִי, צִוָּךְ צִוּוּ; כִּסָּמוֹ *it covered them;* so in the *future;* as יִבְנֵם *he will build them up,* etc.

Note 2. When the first radical is a guttural it takes *Composite* Shevau; as חָפֵץ *he delighted,* חָפְצָם *he delighted* (in) *them;* אָחֲזַתְהָ *she seized her,* for אָחֲזָתָה. The Future, Imper., Infin., and Participles, of all the conjugations, are so plainly distinguished by their characteristics, that it is unnecessary to present examples of them with verbal affixes.

(4) Verbal affixes are in some cases appended to verbs ending in ן (נ) paragogic; as יִמְצָאוּנָהּ *they shall find her,* יִקְרָאֻנִי *they shall call me,* יְשַׁבְּחוּנָךְ, יְהַלְלוּנוֹ, יְשַׁרְתוּנָהוּ, יִצְבְּרֻנָם, תְּדַכְּאוּנַנִי.

(5) When these affixes are appended to interjections and adverbs, they are generally the *nominative* case; as אֵינֶנּוּ *he is not,* אֵינֶנָּה *she is not,* etc. See §§ 71. 35.

(6) The masc. ם (*them*) is *sometimes* used for the fem. ן; as וַיְגָרְשׁוּם *and they drove them* (fem.), for וַיְגָרְשׁוּן; נִצָּסְרוּם for נִצָּסְרוּן.

(7) The Epenthetic נ is often found before verbal suffixes, see § 35. In many cases it is expressed by Dagesh *forte,* as in the following examples. אַרְאֶךָּ *I will show thee,* for אַרְאֲנֶךָּ from רָאָה; יַכֶּכָּה *he will smite thee,* for יַכֶּנְכָּה from נָכָה; דָּנַנִי *he judged me,* for דָּנָנִי from דָּנַן;

יִסְּרַנִּי *he chastised me,* from יָסַר; תְּבָרַכֵנִּי *it shall bless me,* from בָּרַךְ; יְצָרֵנוּ *he will save us,* for יְצָרֶנּוּ from נָצַר; לְקַלְּלֶךָ, לְחַמְּמָה, etc. See § 71. עוֹד, אַיִן. Also § 35.

NOTE. נִי (נִּי) is the affix *me,* ־ִי the suffix *my.* See § 71. † note.

(8) In a few cases the 3d plur. fem. has the *masc.* form; as יַעֲמְדָנָה for תַּעֲמֹדְנָה; see Gen. 30: 38. 1 Sam. 6: 12. Twice the 2d plur. masc. is used for the feminine; as תִּקְרַבּוּ for תִּקְרַבְנָה; תִּבְטְחוּ for תִּבְטַחְנָה. See Gen. 30: 39. for another peculiarity.

PECULIAR CONJUGATIONS.

The following are simply *peculiar* forms of *Piel, Pual,* and *Hithpael;* thus:

1. סוֹבֵב *Poel,* סוֹבַב *Poal,* הִסְתּוֹבֵב (with ת transposed, see § 38) *Hithpoel.* שׁוֹרֵשׁ, רוֹצֵץ, חוֹנֵן, חוֹלֵל *Poel,* etc. See § 40. Note 1. § 17. 6. ‡ note. 7. Note.

2. קוֹמֵם *Polel,* קוֹמַם *Polal,* הִתְקוֹמֵם *Hithpolel.* See § 17. 7. Note.

3. שַׁאֲנַן, רַעֲנַן *Pilel,* אֻמְלַל *Pulal,* הִשְׁתַּחֲוָה, הִתְקַטְּלֵל *Hithpalel.* See § 40.

4. כִּלְכֵּל, טֵאטֵא (verbs עו), גִּלְגֵּל, שִׁעֲשַׁע (verbs ע״ע) *Pilpel,* שָׁעְשַׁע *Polpal,* הִתְגַּלְגֵּל, הִתְכַּלְכֵּל, הִשְׁתַּעֲשַׁע (§ 38) *Hithpalpal.*

5. סְחַרְחַר *Pealal* active, חֻמְרַמַּר *Pealal* passive.

6. חֲצוֹצֵר *Peoel.*

7. תִּרְגֵּל, תַּחֲרָה, from רָגַל, חָרָה *Tiphel.*

8. מְחֻסְפָּס is from חָסַף; יְפֵיפִיָּה is *Pual* of יָפָה.

9. For the *Nithpael* conjugation see § 51. *Peculiar forms.* See § 16. Note 6. § 17. 6. ‡ note. 7. Note.

PLURILITERALS.

These are רַטְפַּשׁ, פַּרְשֵׁז, יְכַרְסֵמֵנָּה from כִּרְסֵם, מְכֻרְבָּל from כִּרְבֵּל, etc. See § 16. Note 5.

*Table of the Characteristics of the Conjugations in the Future tense, in the Infinitive and Imperative Moods, and in the Participles.**

§ 98. FUTURE TENSE.

אִ֫וָּ יִ֫וָּ תִּ֫וָּ נִ֫וָּ or אִ֫וָּ יִ֫וָּ תִּ֫וָּ נִ֫וָּ. NIPHAL.

אִוָּקֵם, יִוָּקֵם, תִּוָּקֵם, נִוָּקֵם, verbs עֹ֫ו; יִוָּסֵב, תִּוָּסֵב, verbs עֹ֫י; אִוָּשֵׁעַ, יִוָּדַע, verbs פֹּ֫י; אִוָּלַח, אִוָּרֵא, verbs לָ֫ה; אִוָּדָרֵשׁ from דָּרַשׁ.

אֲ֫וַ֫ וַ֫ תַּ֫וַ֫ נַ֫וַ֫ † PIEL.

אֲבָרֵךְ, יְבָרֵךְ, etc. אֲדַבֵּר, יְדַבֵּר for וַיְדַבֵּר. אֲכוֹנֵן, תְּכוֹנֵן, אֲקוֹמֵם, תְּסוֹבֵב.

אֳ֫וָ יֳ֫וָ תֳּ֫וָ נֳ֫וָ † PUAL.

יְשֻׁדַּד, יְנֻחַם, etc. תְּבֹרַךְ, etc.

אַ יַ תַּ נַ HIPHIL of verbs *Perfect*, לָ֫ה, [or פֹּ֫י.

אַשְׁחִית, אַפִּיל, אַרְפִּית, אַלְבִּישׁ, verbs לָ֫ה; אַט, etc. from נָטָה; אַז from נָזָה; אַתֵּר from תּוּר; אַתֵּם from תָּמַם.

By accession

(אֲ יַ תַּ נַ) אָ יָ תָּ נָ HIPHIL of verbs עֹ֫ו (עֹ֫י), or ע [*doubled.*

אַתֵּם for אָתַם from תָּמַם, אַתֵּר from תּוּר.

אוֹ יוֹ תּוֹ נוֹ HIPHIL of verbs פֹּ֫י.

יוֹרֶה from יָרָה; יְהוֹשִׁיעַ, יְוֹלִיל, יְהוֹלִילוּ verbs פֹּ֫י; אָזִין is for אַאֲזִין; אוֹבִידָה from אָבַד. See § 45. Note.

אָוָ יָוָ תָּוָ נָוָ (אָוָ or אָוָ) HOPHAL of verbs *Perf.* or לָ֫ה.

(יָמְצָא) אָ יָ תָּ נָ " " פֹּ֫י, seldom of Perfect verbs.

אוֹ יוֹ תּוֹ נוֹ (seldom י etc.) " " עֹ֫ו, פֹּ֫י, or ע *doubled.*

יֻכַּת for יוּכַּת, תֻּפַּר (תֻּפָּר), verbs עֹ֫י; יָכְלוּ from יָכֹל.

אֶת יֶת תֶּת נֶת (אֶת) HITHPAEL.

ת is sometimes *assimilated;* see § 17, (*e*) with the † note. § 38.

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* For the conjugation *Kal*, and the *Praeter* of the *other* conjugations, see the *Tabular View* referred to in the *Preface*.

† *Dagesh characteristic* is occasionally omitted; as וַיִּבְקֹשׁ for וַיְבַקֵּשׁ; תִּבְקֹשִׁי for תְּבַקְּשִׁי; etc.

§ 99. INFINITIVES AND IMPERATIVES.

הֱוָ֫ה הֱיוֹת (נ נ) NIPHAL.

הֲסַב, הֲחֵל, הֲרֹמּוּ, הֲבוֹז, הֲמֵס, נִשְׁלוֹחַ, נִשְׁאוֹל, נֵעָשׂוֹר, נֵהָפוֹךְ, נְגוֹעַ, הֲדוֹשׁ, הֲנִיפוֹ, הֻפְּרֵד־, בֻּהֳרֵג for בְּ. Chald. אִתְּרַשׁ for הִתְּ. הֲיָנְבָאוֹת (from נָבָא) is *peculiar*. See § 53, Note 1. § 26.

The prefixes ל כ ב often reject ה and take its vowel.

NOTE. For Piel and Pual see Tabular View. Also § 17. 6 small print.

הַ HIPHIL of verbs *Perfect*, פֵּ֫, or לָ֫ה.

הָ " " עֵ֫, or ע *doubled*.*

הֹ (הוֹ) " " פֵּ֫.

הַיְטֵב and הֵטֵב for הוֹטֵב, root יָטַב. הֵילַיְכִי fem. 2 pers.; *Chald.* הֵשִׁ֫ for הַשְׁ. הֵתָּרוּ from אָתָה; הֲבִי from בּוֹא.

Apocopates. הֲרָב for הַרְבֵּה; הֲרָף for הַרְפֵּה; הַךְ from נָכָה; הַצַּל from נָצַל, from עָלָה.

NOTE. Sometimes the Infinitive has the pointing of the *praeter;* as הַקְצוֹת for הַקִּיץ, הַרְגִּיז, הַשְׁמִידָךְ, הֲרֵק (rad. דָּקַק), הָכִיל is for הַאֲכִיל.

HOPHAL.

The Infinitive is like the *Praeter*, excepting in verbs לָ֫ה, which have (◌ֻ) or (וֹ ◌ֻ) for the *final vowel;* as הָגְלֹה הָגְלֵה הָגְלוֹת. The Imperative occurs in *two* words only; as הָשְׁכְּבָה, הָפְנוּ from פָּנָה.

Infin. הֻלַּ֫דֶת and הוּלֶּ֫דֶת from יָלַד.

HITHPAEL.

Infin. and Imper. like the Praeter, excepting in verbs לָ֫ה; as Infin. הִתְגַּלֹּה and הִתְגַּלּוֹת; Imper. הִתְגַּלֵּה, *apocopated* הִתְגַּל. ת is sometimes *assimilated;* as הִזַּכּוּ from זָכָה. See §§ 26. 38. 39. 40.

§ 100. PARTICIPLES.

NIPHAL.

Is like the *Praeter*, excepting the *final vowel*, which is (◌ֶ), (וֹ ◌ֶ),

* Sometimes הָ becomes הָ or הַ; as הֲבִינֵנִי, verbs עִ֫; הֲחֹלֵם from חָלַם. הֲוֹצֵא and הַוֹּשֵׁר are from יָצָא and יָשַׁר. See § 51.

or (·); as נְקֻטָל, נָקוֹם, נָעוֹר, נִגְלֶה. נָמֵס from מָסַס; נַחְתָּה fem.; נוּגֵי const., נוּגוֹת fem. plur. from נָגָה.

מְ מָ מִ מֻ* PIEL.

מְשִׁפְטִי. מַלְּבֵּנוּ for מְאַלְּבֵּנוּ. Plur. const. מְטַהֲרֵי from טָהָה. מְלוֹשְׁנִי from לָשַׁן.

מְ מָ מִ מֻ* PUAL.

מְקֻנַּאתִי, מְזֹרָה, מָאָדָם.

מַ HIPHIL of verbs *Perfect*, פ״נ, or ל״ה.

מֵ (by accession) מִ " " ע״ו, or ע *doubled*.

מְרֻעִים מֵרֵעַ, from רוּעַ; מַלִּין for מֵלִּין, מַסִּית for מֵסִית, verbs ע״ו.

מוֹ מִ " " פ״י.

מֵטִיב for מוֹטִיב; מֵזִין from אָזַן; מוֹדִים from יָדָה. With י parag. הַמַּשְׁפִּילֵנִי, etc.

מָ מָ HOPHAL of verbs *Perfect*, or ל״ה.

מ (מְמֻצָּא) מִ " " פ״נ. Seldom *perfect* verbs.

מוּ (seldom מֻ) " " פ״י, ע״ו, or ע *doubled*.

מֻשָּׁה from נָשָׂה. *Once* מְהֻקְצָעוֹת for ——מֻק. See § 45. Note.

מִתְ HITHPAEL.

ת is sometimes *assimilated;* as מִשַּׁהֵר for מִתְטַהֵר, etc. מִצָּאֵץ for מִתְנָאֵץ. See § 17. (*e*), with † note. Also §§ 38. 39. 40. with the Notes.

Those who wish to see full tables of the Paradigms, are referred to Professor Stuart's Grammar, *fifth* edition. This Grammar is decidedly superior to any one published in English.

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* In some few cases the מ (characteristic of Piel and Pual participles) is omitted; as שַׁבֵּחַ for מְשַׁבֵּחַ; לָקֵחַ for מְלָקֵחַ; מוּרָט for מְמוּרָט; אֻמְלַל for מָאֻמְלַל; מְיוּקָשִׁים for יוּקָשִׁים; אֻבַּל for מָאֻבַּל; etc. In some cases the *Dagesh* characteristic is omitted.

To find the Root.

§ 101. 1. Divest the word of all its *adjuncts*, and if *three* or *more* letters be left they are the root; as בְּמִשְׁמְרוֹתֵיהֶם *in their stations*, from שָׁמַר *he watched, stationed;*

בְּ prefix—*in,*
הֶם suffix—*their,*
מִשְׁמָר Heemantive noun—*a station,*
וֹת (וֹתֵ) fem. plural,
י generally placed after וֹת; § 14. Note 3.

וּבַרְזְלוֹ *and his iron,* from בַּרְזֶל; חֲכְלִילוּת *confusion* and חַכְלִילִי *confused* are Primitives; עֲקַלְקַלּוֹת *crooked ways,* from עָקַל; עַפְעַפִּים *eyelashes, beams of the rising sun.*

2. If two letters remain, (*the root requires three,*) prefix thereto י or נ (to קח prefix ל, לָקַח *to take*), or insert ו (rarely י), or postfix ה (seldom א), or double the second radical.

Examples.

יָדַע, וַיֵּדַע, תֵּדַעְנָה, נֵדַע, אֵדַע, וַיֵּדַע, &c. from יָדַע *to know;* יֵלֵךְ from יָלַךְ.

יִגַּשׁ, אֶגַּשׁ, נִגַּשׁ, תִּגַּשְׁנָה, וַיִּגַּשׁ, " נָגַשׁ " *approach;* יִתֵּן from [נָתַן, etc.

יָקוּם, אָקוּם, נָקוּם, תְּקוּמֶינָה, וַיָּקֻמוּ, " קוּם " *rise up.*

יָבֹא, אָבִיא, נָבִיא, תְּבִיאֶינָה, וַיָּבִיאוּ, " בּוֹא " *go, come.* Anom. אָבִי, [הָבִי, וַיָּבוֹ.

שִׂים (שׂוּם), שִׂית, בִּין. וַיָּבִינוּ, נָבִינָה, בַּנְתָּ, וַיָּשֶׂם, תָּשִׂים, וַיָּשִׂימוּ, " וַיָּבֶן

בָּנָה, עָשָׂה, גָּלָה, תַּעֲשֶׂינָה, אֶגְלֶה, נִגְלָתָה, וַיִּבֶן " וַיִּגְלוּ.

מָלוּ, מָצָתִי, etc. from מָצָא and מָלֵא; א however is seldom dropped.

יִסֹּבּוּ, תְּסֻבֶּינָה, יָסֹב, תִּסַּב, יָסֵב, (יִסֹּב), יוּסַב from סָבַב *to surround.*

3. If but one letter remain prefix נ (*very seldom* י), and postfix ה; as וַיַּכֵּם *and he smote them* נָכֹה from נָכָה; יֵט *he shall spread, incline* וַיּוֹר יוֹרֵם from נָטָה; יוֹרֵם *he will teach them* וַיִּדּוּ from יָדָה; וַיִּדּוּ *and they cast down* from יָדָה.

Note 1. The verb נָתַן (*he gave*) sometimes drops both נ's; as תַּתָּה *thou hast given* for נָתַתָּה (ה parag.); תֵּת (תֶּת־) for תֶּתֶת *to give, place,* with suffix תִּתִּי *to give me* i. e. my giving, *once* (Ps. 8: 2) תְּנָה *to spread out,* i. e. the spreading out, etc.

Note 2. The verb לָקַח (*he took*) often drops its ל; as יִקַּח *he shall take,* אֶקַּח, תִּקְחוּ, יִקְחוּ, אֶקְחָה and אֶקָּחָה (ה parag.), קַח *take thou,*

קָחָה־, קָחַת, לָקַחַת, לָקַח (prefix לְ), *once* קַח *he took* Ezek. 17: 5; קָחֻם *he took them* Hos. 11: 3.

NOTE 3. Words whose first syllable is הוֹ, יוֹ, תּוֹ, אוֹ, נוֹ, מוֹ, הוּ, יוּ, תּוּ, אוּ, נוּ, or מוּ, are usually from roots whose first radical is י;* as מוֹשָׁב *a seat*, יוֹשִׁיב *he will cause to sit*, תּוֹשִׁיב, מוֹשִׁיב, הוֹשִׁיב from יָשַׁב; תּוֹלָדָה *a generation*; fut. tense יוֹלַד, etc. from יָלַד; מוֹדָע, מֹדָע, הוֹדִיעַ etc. from יָדַע; נוֹגֵשׂ from נָגַשׂ; תּוֹסֵף, אֹסֶף from יָסַף; הוֹדוּ, אוֹדֶךָּ from יָדָה; יוֹרֶה, תּוֹרָה, יוֹרֵם from יָרָה.

NOTE. There are a few exceptions to this rule; as תּוֹעֵבָה from תָּעַב; יוֹשֵׁב *he is sitting, dwelling*, (also fut. Hiph. apocop.) from יָשַׁב.

NOTE 4. A few words require א at the beginning to form the root; as אַכְרִית *to cause to destroy*, from אָכַל; תַּזְרֵנִי from אָזַר; אֶחַר (1 pers. fut.) from אָחַר; יֹסֶף from אָסַף; מַאֲפֵנוּ from אָפָה. בַּיְּתֵא (for בַּיְּאֹתָה Deut. 33: 21) from אָתָה is an anomaly.

[§ 102. ROOTS of common occurrence.†

בָּרָא *he created.*

הָיָה *he was, it happened*, (Infin. הֱיוֹת).

אָמַר *he said*, (Imper. fem. אִמְרִי *say thou*).

רָאָה *he saw, appeared*, (Imper. רְאֵה).

רָחַף *he moved*, Part. f. מְרַחֶפֶת.

קָרָא *he called, invoked, met.*

עָשָׂה *he made, did, performed.*

בָּדַל *he divided.*

יָצָא (בּוֹא *to go*,) *he went, produced.*

אוֹר *to shine.* See § 15. * note. § 28.

נָתַן *he gave, placed*, (Infin. תֵּת־ תֶּת־).

לָקַח *he took*, (Infin. לָקַחַת, Imper. קַח and קְחָה).

קָוָה *he collected.*

רָמַשׂ *he moved, crept.*

זָרַע *it seeded.*

בָּרַךְ *he blessed, knelt down*, (בֵּרֵךְ and בֵּרַךְ Piel).

פָּרָה *he, it was fruitful.*

דָּשָׁא *it produced, flourished.*

רָבָה (רָבַב) *he multiplied.*

מָלֵא *he filled, fulfilled.* § 15. Note.

אָכַל *he ate, consumed.*

יָרֵא *he was afraid*, (*fearing*).

יָדַע *he knew*, (Infin. דַּעַת, Imper. דַּע).

יָלַד *he begot*, Infin. לֶדֶת.

יָצַר *he formed*, (in pause : יָצָר).

מוּת *to die.* See § 15. * note. § 28.

צִוָּה *he commanded*, Piel.

שִׁית שׂוּם שִׂים *to place, put, make.* See § 15. * note.

שָׁכַן יָשַׁב *he dwelt, placed, sat.*

קוּם *to rise up, establish, stand*, etc.

שׂוּם שִׂים שִׁית שִׁית *to appoint, turn, place.* See § 15. * note.]

* Verbs פ״י change their י into ו for several purposes, (§ 51); therefore in forming the root, the ו must be changed back again into י. Sometimes ו is omitted, but Kholem implies it; as יוֹסֵף or יֹסֵף *he will add*, from יָסַף.

† These should be *committed.*

[§ 103. NOUNS of common occurrence.*

שָׁמַיִם *heavens.*
אֶרֶץ אֶ֫רֶץ *earth, land.*
תֹּהוּ *empty.*
חֹשֶׁךְ (kho-shek) *darkness.*
בֹּהוּ *desolate.*
פָּנִים (const. פְּנֵי) plural form, *face, presence.*
רוּחַ *spirit, wind.*
מַיִם (constr. מֵי and מֵימֵי) *water, waters.*
אוֹר and מָאוֹר *light.*
טוֹב *good, goodness.*
עֶ֫רֶב *evening.*
רָקִ֫יעַ *an expanse.*
בֹּ֫קֶר *morning.*
יוֹם *day,* plur. יָמִים, (כָּל־הַיּוֹם, תָּמִיד *continually*).
תָּוֶךְ (constr. תּוֹךְ) *midst, middle, among.*
מָקוֹם (const. מְקוֹם) *a place.*
יָם (constr. יַם and יָ֫ם, plur. יַמִּים) *a sea.*
דֶּשֶׁא *grass.*
זֶ֫רַע *seed, posterity.*
פְּרִי *fruit.*
עֵ֫שֶׂב *herb.*
מִין *kind, species.* (מִן *from*).
עֵץ *a tree.* עֲצֵי (const. עֲצֵי) *a field.*
שָׁנָה (const. שְׁנַת, plur. שָׁנִים) *a year.*
לַ֫יְלָה (לֵ֫יל) *night, by night.*
מִקְוֶה (const. מִקְוֵה) *a collection.*
נֶ֫פֶשׁ *a creature, soul, breath, life.*
חַיָּה (const. חַיַּת, plur. חַיִּים) *life, a living thing, a beast.*
עוֹף *a fowl, bird.*
בְּהֵמָה *cattle.*
אֹ֫כֶל, מַאֲכָל, אָכְלָה *food.*
יַבָּשָׁה *dryness.*]

[§ 104. PARTICLES of common occurrence.*

אֶת־ אֵת sign of the accusative, עַל *upon, over, by;* כִּי *for, that, because, when;* בֵּין *between* (בֶּן־ בֵּן a son); אֲשֶׁר *which, who, that, because, when;* תַּחַת *under, instead of;* מִן *from;* כֵּן־ כֶּן *so, thus;* עַל־כֵּן *therefore;* אֶל *unto, to, in, into, against* (אֵל God, power); כָּל־ כֹּל *all, every;* הִנֵּה *behold;* אַיִן, אַל, לֹא (אַיִן) *not, no, there is not;* עַד *also, even to, in, forever;* אִם *if, not, whether, nor, or;* גַּם *also, so, even;* עוֹד *again, yet, while, besides;* מַה, מָה, מֶה *what;* לָמָּה *for what, wherefore;* עִם *with* (עַם people); עִמָּדִי *with me;* שָׁם (שָׁמָּה) *there* (שֵׁם *a name,* שׂוּם שִׂים שָׁם *to place.*)

הוּא is *he,* and הִוא (הִיא) is *she,* מִי is *who,* and נִי— is *me;* הִשִּׁאַנִי *he deceived me,* Hiph. of נָשָׂא. See §§ 67. 70. 97, (7) Note.]

* These should be *committed.*

§ 105. Various Uses of the Serviles

אֵיתָן מֹשֶׁה וְכָלֵב.

The following table is intended to exhibit in one view, the various uses of the serviles which are scattered throughout this Manual. The learner will find much benefit from it, especially when some *peculiar* combination of the serviles occur.

א	at the beginning,	1. is the 1st *Person future*. See § 16.
	" "	2. is a *Heemantive letter*. See § 10. 3. or,
	" "	3. is *Prosthetic*. See Lexicon אֶזְרַע, אֶפְרַח.
	" "	4. is (in a few cases) for ה of *Niphal*, *Hiphil*, and *Hithpael;* as אִדָּרֵשׁ see § 30. small print *Anomaly*. אַתְחַבֵּר, אַכֵּן, אַשְׁבִּים, אֲנָאֲלָתִי, אֲשְׁתּוֹלָלוּ, see List of Anomalies.
א	at the end	1. is (rarely) *Paragogic*, § 15, † note. § 16. אָבוֹא, הֲלָכוֹא, יָשׁוֹא see Anomalies.
	" "	2. is for ה or ה see § 11. 11. § 73.
א	inserted (in a few cases)	is *Epenthetic;* as הֶאֱזִינָיחוּ, אֶמְאָסְאָךְ, see Anomalies. Also § 76.
י	at the beginning	is 3d *Pers. masc. fut. sing.* and (with וּ, וּן, or וְ... at the *end*) *plur.* of all the Conjugations. See § 16 with Note 4. § 98.
י	inserted	1. is *Characteristic of Hiphil*, see § 17. (*c*).
	"	2. is *Heemantive*, see 10. 3. with the *Examples*.
	"	3. is *Epenthetic*, see § 44 תְּקוּמֶינָה, אֵיתָם. § 18. small print. § 74 תּוֹמִיךְ, סוֹבִיב. But see § 11. 9. § 14 Note 3. § 97 (2).
י	at the end	1. is a *Suffix pronoun*, see § 14. with the * note. § 73 Note 2. § 71 † note. § 14 כִּי. See § 73 יְהִי. For נִי (נִי) see § 71 † note. § 97 (7) Note. § 79 Note. § 82.
	" "	2. is *Construct plural*, § 11 with *Exceptions* 1. 2.
	" "	3. is (in a few cases) *Paragogic*, see § 11. 11, Note 3. § 14 ☞ note. But see § 14 note 4 small print. § 18 small print. §§ 74. 80. 81.

י	at the end	4. is (seldom) *Construct singular*, see § 11. 10.
	" "	5. is (rarely) *Dual* and *Plural*, see § 11 *Exceptions* 4, with the Note.
	" "	6. is *Heemantive*, see § 10. 3, with *Examples*, etc.
	" "	7. is 2d *pers. sing. fem. Imper.* (see § 20. § 26, 4.) and (with ת at the beginning) *Future*, § 16. See page 32 § 20, * note.
	" "	8. is *Ordinal numeral*, see § 57, (3).
ת	at the beginning	1. is 3d *pers. fem. sing.*, 2d *masc.* and (with ־ at the end) *fem. Future*, see § 16. Also (with נָה , ן , נָ at the end) 2d and 3d *fem. plur. Future*, § 16.
	" "	2. is *Heemantive*, see § 10, 3.
ת	at the end	1. is 2d *pers. sing. masc.* and *fem.*, see § 15. § 97, (2). For תִ see § 97, (2).
	" "	2. is *Construct fem.*, see § 11. But see § 11, 11 Note 1.
	" "	3. is *Heemantive*, see § 10. 3.
	" "	4. is *Fem. singular* (וּת ־ת), see §§ 11. 57, (3).
	" "	5. is *Fem. plural* (וֹת תֹ), see § 11. § 11, 9.
	" "	6. is (seldom) 3d *fem. sing. Pract.* see § 15. § 97, (2).
	" "	7. is 3d *fem. sing. Participle*, see §§ 18. 19. 74—80.
נ	at the beginning	1. is 1st *pers. plural future*, see § 16.
	" "	2. is *Characteristic of Niphal*, see § 17, (*b*). § 51, *Peculiar forms*. § 30. * note.
נ	inserted	is *Epenthetic*, see § 14 (נָה נוּ). §§ 35. 44, Note. For נָה see §§ 16. 20. § 97, (5).
נ	at the end (ן)	1. is *Paragogic*, see §§ 15. 16, † and § notes. § 97. (4).
	" "	2. is *Suffix* 3d *fem. plur.*, see § 14.
	" "	3. is 2d and 3d *pers. fem. plur. Future*, see § 16. For תֶּן (נָה) see §§ 15. 16. 20.
	" "	4. is 2d *pers. fem. plur. Imper.*, see §§ 20. 50.
	" " (וֹן ן)	5. is *Heemantive*, see § 10. 3. For ־ֵין ־ִין see § 11, 11.

מ at the beginning 1. is Characteristic of the Participles in *Piel, Pual, Hiph., Hoph.*, and *Hithpael*, see § 100. § 18, with small print. § 45, Note. § 40. § 38. § 17 (*e*).

" " 2. is *Heemantive*, see § 10. 3, with *Examples*, etc.

" " 3. is a *Prefix*, §§ 9. 24. 60.

מ at the end (הֶם ם) 1. is a *Suffix*, see § 14. § 97, (1). For כֶּם see § 14.

" " (ם) 2. is (seldom) *Formative of Adverbs*, see Lex. אֱמֶנָם אָמְנָם, רוֹמָם .

" (ַם ַי֫ם) 3. is *Plur. masc.*, see § 11, with *Exceptions* 1. 6. §§ 18. 19. 74—81.

" " (ַיִם) 4. is *Dual*, see § 11, with *Exceptions*, 8. For תֵּם see § 15.

שׁ at the beginning is a *Prefix*, see §§ 9. 64.

ה at the beginning 1. is the *Article*, see §§ 9. 59. § 18, small print. § 81.

" " 2. is *Interrogative*, see § 36, with Note 1.

" " 3. is Characteristic of *Hiph., Hoph.*, and *Hithpael Praet., Infin.*, and *Imperative*, see § 17, 3, (*c*). 4, (*d*). 5, (*e*), with the † note. § 31. § 99. See א, 4. on this table.

" " 4. is Characteristic of *Niph. Imper.* and *Infin.*, see § 30, small print. § 99. § 20, page 32, * note. See א, 4. § 17, (*e*) † note.

ה at the end 1. is *Fem. sing.* (generally) *absolute*, (sometimes) *construct*, see § 11, with *Exceptions* 3, 11 Note 2. §§ 18. 19.

" " 2. is *Heemantive*, see § 10. 3.

" (ה הָ ה) 3. is *Suffix pronoun*, see §§ 14. 71. For הּ (*his*) see § 14. For הָ, הָה, נָה see §§ 14. 16. 20. 73.

" " 4. is 3d *pers. fem. praet.* in all the conjugations,

§ 15. But see §§ 18. 19. 74—80. For נָה see §§ 16. 20.

" " 5. is *Paragogic*, see §§ 15. 16, with † note. § 16, Note 3. § 49, with the Notes. § 11. 11, Note 3. § 73.

" " 6. is *Local*, see § 13.

ו at the beginning — is a *Prefix*, see §§ 9. 62. Also §§ 22. 23.

ו inserted (וּ) 1. is the *Active participle*, see §§ 18. 74. (וּ) *Passive participle*, see §§ 19. 80. (וֹ) *Infin.* and *Imper.*, § 20.

" (וֹ) 2. is *Epenthetic*, see § 44.

" 3. See § 45, with the * note.

ו at the end (וּ or ֵו) 1. is 3d *pers. plur. Praeter*, and 2d *pers. plur. Imper. masc.*, see §§ 15. 20. For תּוּ see § 97, (2). נוּ (נֵו) § 15. Also § 44, Note.

" " " 2. is (with ת at the *beginning*) 2d and (with י at the beginning) 3d *pers. plur. masc. future*, see § 16.

" (הוּ וּ וֹ) 3. is *Suffix pronoun*, see § 14. For וּ, מוֹ, מוּ, see §§ 14. 35. 71. Also § 9, Note.

" " (וֹ) 4. is *Paragogic*, § 11. 11, Note 3. § 14, ☞ note.

כ at the beginning — is a *Prefix*, see § 9. § 20, † note. § 61.

כ at the end (ךָ ךְ) — is a *Suffix pronoun*, see §§ 14. 71.

ל at the beginning — is a *Prefix*, see § 9. § 20, † note. § 61.

ב at the beginning — is a *Prefix*, see § 9. § 20, † note. § 61.

SYLLABLES.

מִתְ at the beginning — is *Participle Hithpael*, see § 18, with the small print. § 45, Note. § 100. § 52. §§ 38. 40. § 17, (*e*).

הִתְ at the beginning — is *Praet.*, *Infin.*, and *Imper. Hithpael*, see § 99. § 17, (*e*). §§ 38. 40, with the Notes.

For הָ֫, הָ֫ת see § 17, (*e*). § 17, (*e*) † note. For הֶ֫ see § 17, (*e*), with the † note. For forms like דִּשְׁתִּ֫, אָשְׁתִּ֫, תִּשְׁתִּ֫, מְשְׁתִּ֫, etc. דִּסְתִּ֫, תְּסְתִּ֫, מְסְתִּ֫, etc. see §§ 38. 39. For אִתָּ֫ see above "א at the beginning" 4.

אֶת תֶּת יֶת נֶת (אֶת) at the beginning *Future Hithpael*, see § 98. § 17, (*e*) † note. §§ 38. 40, Note 2.

וּן (ן־) at the end is *Paragogic*. See above "נ at the end" 1.

יִן־ יֻן־ " " is *Masc. Dual* and *Plur.* See above "נ at the end" 5.

־ִין " " is *Paragogic*, 2d *pers. fem. sing. fut.*, § 16.

תָּה " " is *Paragogic*, 2d *pers. masc. praeter*, see § 15. § 49, Note 3.

תֶּם = תּוֹ " " is 2d *pers. plur.* before verbal suffixes, § 97, (2).

מוֹ (once מוּ Ex. 15. 5) at the end, *their*, *them*, § 14. § 97, (1).

כָה (כְה), כֶם, כֶן, כֶנָּה at the end, see §§ 14. 73.

וֹהִי at the end see § 73.

נָה (once תָּנָה *praet.* § 15.) at the end, *Future*, § 16. But see §§ 20. 73.

נוּ נָה at the end is *Epenthetic Suffix*, see §§ 14. 35.

נוּ נִי נִי (נִי) at the end is *Suffix, Sufformative*, see §§ 14. 15. § 97, (1). (3) Note 1. § 97, (4). § 97, (7) Note.

EXERCISES IN TRANSLATING.*

In the following Exercises the learner will find an example of nearly all the forms in this Grammar. Hence

* The learner will bear in mind that א י ת נ (ן) מ (ם) ה כ ו ד (ך) ל ב are *Serviles*, and ג ד ז ת ט ס ע פ (ה) ק ר ש (ץ) צ are *Radicals*; it must also be recollected that a servile may *become* a radical (i. e. when it is found in the root); but a radical can never become a servile. See § 9. (An *apparent* exception to this, may be found in § 39).

when he meets with some word in the text which he does not comprehend, he will consult these exercises for a similar form.

סֵפֶר *a book*, אָדָם *a man*, רֹאשׁ *a head.*

מִסֵּפֶר *from, on account of, out of, by means of a (the)* book. See § 9, with Note.

מֵאָדָם *from, on account of, out of, my means of a (the)* man. § 9, Note.

הַסֵּפֶר *the, this, that,* etc. book. הָאָדָם *the,* etc. man. See § 9, Note.

וְרֹאשׁ, וָרֹאשׁ *and,* etc. *a (the)* head, top. See § 9, with the Note.

כְּאָדָם *as, like,* etc. *a* or *the* man. כָּרֹאשׁ *like the* head. See § 9, Note.

לְרֹאשׁ, לָרֹאשׁ *to, as to,* etc. *a (the)* head; לַסֵּפֶר, לָסֵפֶר *to a* or *the* book. See § 9, Note.

בְּסֵפֶר, בַּסֵּפֶר *in, with,* etc. *the (a)* book; בָּאָדָם *with the (a)* man. See § 9, Note.

בָּעֵשֶׂב *in the grass,* הָעֶרֶב *the evening,* לָעֵשֶׂב (לַעֵשֶׂב) *for the herb,*

כְּזֶרַע *like the seed,* מִבֹּקֶר *from the morning,* מִדְּבַשׁ *in comparison of honey* (see § 24), וְדָבָר *and the word.* See § 9. § 10, 1.

בְּגַן (בַּגַּן), מִגַּן, לָגַן, וְגַן; כָּחֹק (כְּחֹק), מֵחֹק, לְחֹק (לָחֹק), etc. See § 9, Note. § 10, 2.

מִמַּסָּע, כְּזִמְרָת, בַּחַיָּה, וְעָנִי, וּפְרִי, וּלְמִמְקָוֶה, לָמֶמְשָׁלָה, הַבְּהֵמָה, מִשָּׁלוֹם (בַּשָּׁלוֹם), בְּשָׁלוֹם, מֵרָקִיעַ, לָרָקִיעַ, הָרָקִיעַ, כַּחֲטָאת. See § 9, Note. Also § 10, 3, with *Examples of Heemantive Nouns.* §§ 59—62 inclusive.

סְפָרִים *books,* תּוֹלְדוֹת *generations, histories,* דְּמוּת *likeness,* אִשָּׁה *a woman,* חַיָּה *a beast,* חַיַּת *beast of,* אֵשֶׁת *the wife of,* נַעֲלַיִם *a pair of shoes,* מִקְוֵה *a collection,* מִקְוֵה *a collection of,* רֵאשִׁית *beginning,* סִפְרֵי *books of,* רָאשֵׁי *heads of,* etc. See § 10, 3, *Examples of Heemantive Nouns.* § 11. § 11, 3. Also § 21.

סִפְרִי *my book,* סִפְרוֹ *his book,* סִפְרָם *their book,* סִפְרְךָ *thy book,* סִפְרְכֶם *your book,* רֹאשָׁהּ *her (its) head.* See § 14.

מַלְכָּה *a queen* (from מֶלֶךְ *a king*), see § 11. מַלְכָּתִי *my queen,* מַלְכַּתְכֶם *your queen,* etc. See § 14, with Note 2. עָלֶהוּ *his (its) leaf*

(from עֶבֶד), see § 14, Note 4. סְפָרַי (סְפָרָי) *my books*, סְפָרָיו *his books*, סְפָרֶיהָ *her books*, סִפְרֵיהֶם *their books*, סְפָרֵינוּ *our books*, סְפָרֶיךָ *thy books*, etc. See § 14, with Note 1.

נַעֲרָה *a girl* (from נַעַר *a boy*), see § 11. נַעֲרוֹת *girls*, § 11. נַעֲרוֹתַי *my girls*, נַעֲרוֹתֶיךָ *thy girls*, נַעֲרוֹתַיִךְ *thy* (fem.) *girls*, נַעֲרוֹתֵיהֶם *their girls*, נַעֲרוֹתֶיהָ *her girls*, נַעֲרוֹתֵיהֶן *their* (fem.) *girls*, etc. See § 14, with Note 3.

אָמַר *he said*, קָרָא *he called*, רָאָה *he saw*, יָרֵא *he feared*, יָכֹל *he was able*. See § 15, with the Note.

אָמְרָה *she said*, אָמַרְתָּ *thou didst say* masc., fem. אָמַרְתְּ (תִּי), אָמַרְתִּי *I said*, אָמַרְנוּ (נֶ) *we said*, אֲמַרְתֶּם *ye said* masc., fem. אֲמַרְתֶּן, אָמְרוּ (אָמְרֶ) *they said*, אִמְרוּ *say ye*. See § 15.

יִלְמֹד *he shall learn*, תִּלְמֹד *she shall learn*, תִּלְמֹד *thou shalt learn* masc., fem. תִּלְמְדִי, אֶלְמֹד *I shall learn*, נִלְמֹד *we shall learn*, תִּלְמְדוּ *ye shall learn* masc., fem. תִּלְמַדְנָה, יִלְמְדוּ *they shall learn* masc., fem. תִּלְמֹדְנָה. See § 16.

GENESIS 1: 1.

בְּרֵאשִׁית *in the beginning*. For the prefix בְּ see § 9, with the Note. For the termination ־ִית see § 11. See Lexicon רֵאשִׁית.

בָּרָא *he created*, see § 15.

אֱלֹהִים *God;** a sing. noun with a *plur. form* (־ִים, see § 11); see Lexicon אֱלוֹהַּ.

אֵת see §§ 32. 71.

הַשָּׁמַיִם *the heavens*. See §§ 9. 59. For ־ַיִם, see § 11, 8.

וְאֵת For the prefix וְ see § 9. For אֵת see §§ 32. 71.

הָאָרֶץ *the earth*. For the prefix הַ see § 9. See Lex. אֶרֶץ.

GEN. 1: 5.

וַיִּקְרָא *and he called*. For the prefix and conversive וַ see §§ 9. 23. For the praeformative יִ see § 16, with Note 1. Root קָרָא § 15.

אֱלֹהִים see above.

לָאוֹר *as to the light*. לָ see § 9, with the Note. Root אוֹר.

יוֹם *day*. See Lexicon.

* Nominatives generally *follow* their Verbs, and adjectives their substantives.

וַחֹשֶׁךְ *and as to the darkness.* For the prefixes ו and ל see § 9, with the Note. See Lex. חָשַׁךְ and חֹשֶׁךְ.

קָרָא *he called.* See § 15.

לָיְלָה *night.* See § 11, 11, Note 3. Lex. לַיִל; and for (ֶ) under ל (לֶ), § 66, (8).

וַיְהִי *and it was.* For ו see §§ 9. 23, with Notes 1. 3. Root הָיָה.

עֶרֶב *evening.* See § 10, 1.

וַיְהִי *and it was.* See above.

בֹּקֶר *morning.* See § 10, 1.

יוֹם *day.* See above.

אֶחָד *first.* See § 57, 3.

GEN. 8: 19, 20.

כָּל־ *all.* See §§ 2. 104. Also § 66, (2). See Lex. כֹּל or כֹּל.

הַחַיָּה *the beast.* See §§ 9. 3. § 10, 1. Root חָיַי (חָיָה).

כָּל־ *all.* See above.

הָרֶמֶשׂ *the reptile.* See § 9. See Lex. רֶמֶשׂ.

וְכָל־ *and all.* For ו see § 9. See above.

הָעוֹף *the fowl.* See § 9. Lex. עוֹף.

כֹּל *all, every thing.*

רוֹמֵשׂ *moving.* See § 18.

עַל *upon.* See §§ 71. 104.

הָאָרֶץ *the earth.* See § 9. Lex. אֶרֶץ.

לְמִשְׁפְּחֹתֵיהֶם *as to their kinds.* ל see § 9. Suffix הֶם § 14. ה § 11. י § 14, Note 3. See Lex. מִשְׁפָּחָה, מ and ה are Heemantives § 10, 3.

יָצְאוּ *they went.* See § 15. Root יָצָא.

מִן־ *from.* See §§ 71. 104. § 2.

הַתֵּבָה *the ark.* § 9. Lex. תֵּבָה.

וַיִּבֶן *and he built.* ו see §§ 9. 23. י § 16. Root בָּנָה §§ 15. 29.

נֹחַ *Noah.* Lexicon.

מִזְבֵּחַ *an altar.* Heemantive noun, see § 10, 3. Root זָבַח.

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לַיהוָה *to Jehovah.* See §§ 9. 63.

וַיִּקַּח *and he took.* ו §§ 9. 23. י § 16. Root לָקַח, § 29, Note 2.

מִכֹּל *from (of) all.* מ see § 9. כֹּל see above.

הַבְּהֵמָה *the cattle.* ה see § 9. Also § 10, *Examples of Heemantive Nouns.*

הַטְּהֹרָה *the clean.* ה see § 9. Page 85, * note. Lex. טָהוֹר or טְהֹרָה.

וּמִכֹּל *and from all.* ו see §§ 9. 62, (2). מ § 9. See above.

הָעוֹף *the fowl.* See above.

הַטָּהוֹר *the clean.* ה see § 9. Lex. טָהוֹר. See page 85, * note.

וַיַּעַל *and he offered.* ו see §§ 9. 23. Root עָלָה, § 15.

עֹלֹת *offerings.* ת see § 11. Sing. fem. עֹלָה Lexicon. See § 10, 1. Root עָלָה.

בַּמִּזְבֵּחַ *on the altar.* ב see § 9. מ Heemantive § 10, 3. Root זָבַח.

SENTENCES.

נִשְׁפַּךְ לָאָרֶץ *it was poured out upon the earth.* see § 17. 2, with (*b*). Root שָׁפַךְ. ל § 9. Lex. אֶרֶץ.

הִמְטִיר יְהוָה *Jehovah caused* (it) *to rain.* See § 17, 3 and (*c*). Root מָטַר, § 15.

הָשְׁלַכְתִּי עָלֶיךָ *I was cast upon thee.* See § 17, 4 and (*d*). תִּי § 15. Root שָׁלַךְ. עָלֶיךָ see עַל § 71. ךָ § 14. י § 14, Note 4 small print.

אֶת־הָאֱלֹהִים הִתְהַלֶּךְ־נֹחַ *with God, Noah walked continually.* see §§ 32. 71. § 2. (The article (ה) is sometimes prefixed to אֱלֹהִים). § 17, 5 and (*e*). § 3. Root הָלַךְ.

דִּבֶּר (דִּבֶּר) לִי *he spoke to me.* See 17. 6, with * note. § 71. Root דָּבַר, § 15.

וּלְשֵׁת יֻלַּד בֵּן *and to Seth there* (*he*) *was born a son.* See § 17, 7. Root יָלַד.

הַיֹּצְאִים מִן הָאָרֶץ *who are going out from the land.* See § 18, small print with * note. Root יָצָא.

אָרוּר הַגֶּבֶר *cursed is the man.* See § 19. Root אָרַר. §§ 9. 10, 1.

בָּרוּךְ הַגָּבֶר *blessed is the man.* See § 19. Root בָּרַךְ.

וְלִמְשֹׁל בַּיּוֹם *and to rule over the day.* See § 20, with † note. Root מָשַׁל.

אִמְרִי לָהֶם *say thou to them.* See § 20. Root אָמַר. §§ 71. 9. 14.

לוּשִׁי וַעֲשִׂי עֻגוֹת *knead thou* (it), *and make thou cakes.* See §§ 20. 85. Root לוּשׁ. §§ 9. 20. 26, 4. 88. Root עָשָׂה. See Lex. עֻגָה. וֹת § 11.

פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ *be ye fruitful* (Root פָּרָה), see §§ 15. 20. 88. *and multiply ye,* (Root רָבָה), §§ 15. 20. 88. *and fill ye,* §§9. 15. 20. *the earth,* §§ 2. 32. § 9.

שִׁמְעַן קוֹלִי *hear ye my voice.* See § 20. Root שָׁמַע. § 14. Lex. קוֹל.

שׁוּבְנָה בְנוֹתַי *return ye* (Root שׁוּב), see §§ 20. 85. *my daughters,* וֹת § 11. י § 14, with * note.

וַיְבָרֶךְ אֱלֹהִים אֹתָם *and God blessed them.* Root בָּרַךְ, see § 23, Note 1. For אֹתָם see § 32.

עֲלֵה וּקְבֹר אֶת־אָבִיךָ כַּאֲשֶׁר הִשְׁבִּיעֶךָ: *ascend, and bury thy father as he hath made thee swear* (promise), see §§ 26, 4. 55. 4. 9. 62, (2). 20. 32. 71. For Maccaph (־) see § 2. §§ 11, 10. 14, Note 4 small print. §§ 9. 61 (3). 68. 17, 3, (*c*). §§ 14. 97, (1). For *Silluk* under ע, and *Soph-pausook* after ד, see § 3, Note 2.

הַבֵּט נָא הַשָּׁמַיְמָה *look now towards the heavens,* see §§ 31. 56, (1). Root נָבַט. §§ 72. 9. 59. 13. Lex. שָׁמַיִם, and § 11, 8.

מַה מָּתוֹק מִדְּבַשׁ *what is sweeter than honey,* §§ 70. 24. 9. 60.

וְהַנַּעֲרָה הָיְתָה יָפָה מְאֹד *and the damsel was exceedingly handsome,* Lex. נַעֲרָה, see §§ 26, 2. 25.

וַיֵּלְכוּ לִרְאוֹת אֶת־הַגְּמַלִּים *and they went to see the camels,* see § 16. Root יָלַךְ, see Lex., and also § 29 † note. § 26, 1.

בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים *in the day* (that) *the Lord God made* (lit. to make), see §§ 26. 95.

עָשִׂיתִי זֹאת *I have done this,* see § 26, 3. עֲשִׂיתֶם *ye have done,* see § 26, 3.

הֱיֵה סִתְרִי *be thou my hiding place,* see § 26, 4. § 88.

פְּנֵה אֵלַי *turn unto me*, see §§ 26, 4. 88. § 71, אֶל (אֵלַי) pages 60. 61.

צֵא מִן הַתֵּבָה *go out from the ark*, see §§ 27. 83.

לָעֵת צְאֵת הַשֹּׁאֲבוֹת *at the time* (that) *the drawers of water go out*, see §§ 27. 90. § 18, with small print. §§ 74. 81.

לֵךְ־אֶל הַמֶּלֶךְ (or לֵךְ) *go unto the king*, see §§ 27. 83. § 71. (*Other forms*, שֵׁב, שֵׁב־ שֵׁב, רְשׁ, דַּע).

לָלֶכֶת אֶל הָאָרֶץ (or לָלֶכֶת) *to go unto the land*, see §§ 27. 90. (דַּעַת לָדַעַת).

תֵּן־לוֹ הַסֵּפֶר (or תֵּן) *give to him the book*, see §§ 27. 84. § 71.

אַחֲרֵי (תֵּת־) תֵּת אֹתוֹ *after to give* (he gave) *him*, אַחַר see § 71. §§ 11, 1. 27. 91. §§ 32. 71.

שָׂא נָא עֵינֶיךָ *lift up now thine eyes*, §§ 27. 84. 72. Lex. עַיִן. § 14, with Note 1. (גֶּשׁ־ גַּשׁ).

לָשֵׂאת (שָׂאת) אֹתָם *to bear them*, see §§ 27. 91. §§ 32. 71.

קַח אֶת־הַמַּחְתָּה *take the fire pan*, see §§ 27. 84. For קָחָה and לָקַח see § 84.

לָקַחַת (קַחַת) אֶת־הָאִישׁ *to take the man*, see §§ 27. 91.

קָם עֲלֵיהֶם *he rose up against them*, see § 28. § 71 עַל. § 14, Note 4 small print. בָּא, שָׁב, כָּל, מֵת, שָׂם, שָׁת, see § 28.

מֵת כָּל־בְּכוֹר *all the first-born died*, see §§ 28. 54. § 71 כֹּל.

בָּאָה אֵלָיו *she came to him*, see §§ 28. 54. § 14, Note 4 small print. § 71.

בָּאתִי אִתּוֹ *I came with him*, בָּאתָם, שַׂמְתִּי, לָמְנוּ, בָּאוּ, קָמוּ, §§ 15. 28. 54. §§ 32. 71.

יְהִי אוֹר *let there be light*, see § 29, Examples. § 101, 2.

וַיַּרְא הָאָדָם *and the man saw*, see § 29, Examples. § 101, 2. For ו *conversive* see § 23.

וַיָּשֶׂם אֹתָהּ *and he placed it* (*her*), see § 29, Examples. §§ 101, 2. 29, † note. §§ 32. 71.

וַיִּתֵּן אִישׁ בְּתְרוֹ *and he placed each* (אִישׁ) *its part*, see § 29 † note and Examples. § 101.

וַיִּבֶן מִזְבֵּחַ *and he built an altar*, see § 29, Examples. §§ 101, 2. 23.

וַיִּטַּע כָּרֶם : *and he planted a vineyard*, see § 29, † note and Examples. § 101. For ֶ under כ (כֶּ) see § 66, (8). Also § 3, Note 2.

וַיֵּלֶךְ לְמַסָּעָיו *and he went on his journeyings*, see § 29, † note and Examples. § 101.

לֹא אוֹסִיף לְקַלֵּל *I will not add to curse*, i.e. I will not curse again, אוֹסִיף (for אוֹסִירְ) root יָסַף see § 29, Examples. See §§ 51. 98. For לְקַלֵּל see § 17, 6, small print, with the † note.

When the Student begins to use his Bible and finds any difficulty respecting the Serviles, he will be particular to refer to the Table § 105, and also to these Exercises.

הִפָּרְדוּ־נָא מֵעָלָי *be separated from me*, see § 30, small print. Also § 99.

בְּיוֹם הִבָּרְאָם *in the day* (of) *their being created*, see § 30, small print.

יוֹרֶנּוּ בַּדֶּרֶךְ *he will instruct him in the way*, see § 35. Root יָרָה. §§ 51. 98. 45, Note.

מִיּוֹם הִוָּלְדוֹ *than the day of his being born* (his birth); for the *prefix* מ, and *Dagesh* in י see § 60. § 24. See §§ 30, small print. 51. § 14, ו Root יָלַד.

מַה־נִּצְטַדָּק *how shall we justify ourselves?* see § 16, נ. Root צָדַק. See § 39. For the *Dagesh* in, and *Kaumets* under ד, see § 17, (*e*) * note. § 66, (5).

מוֹת תָּמוּתוּן *ye shall surely die*, see §§ 28. 92. 46. § 16, with § note.

לְבִלְתִּי בוֹא *not to go*, i. e. so as not to go, see §§ 46. 28. 92.

אִמְרוּ בְלִבַבְכֶם וְדֹמּוּ *commune with your heart, and be patient*, see §§ 20. 47. 87. For dagesh in מ see § 56, 1. For ו see § 20. Root דָּמַם.

רָנִּי וְשִׂמְחִי *sing thou, and rejoice thou*, see §§ 47. 87. 20. Root רָנַן.

יַגִּיהַּ חָשְׁכִּי *he will enlighten my darkness*, Root נָגַהּ, see §§ 52. 56, 1. 98. 45, Note. Also § 16, Note 2.

אֱלֹהִים יָחְנְךָ בְנִי *may God be gracious to thee my son*, Root חָנַן. see § 45, with the * note.

וְיִחֻנֶּךָּ *and may he be gracious to thee*, see § 62, (2). Exceptions. Root חָנַן. § 66, (1). For *Dagesh* in נ see § 56, 1. For *Dagesh* in ךָ see § 97, (7).

וָחַי לְעֹלָם *and he shall live forever,* Root חָיַי see § 44. For וָ see § 62, (3).

וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ *and the people bowed down and worshipped,* see §§ 23. 44. 38. 40.

וַיִּשְׁתַּחוּ אָרְצָה *and he* (not *they,*) *bowed himself towards the earth,* Root שָׁחָה. see §§ 38. 40. For *Dagesh* in ח see § 8. Also §§ 13. 66, (8).

אַחֲרֵי הַכּתוֹ *after he had smitten him* (literally *after to smite him*), Root נָכָה. See § 31, with the Peculiar forms. §§ 99. 26. For *Dagesh* see § 56, 1.

הוֹאִיל מֹשֶׁה בֵּאֵר אֶת־הַתּוֹרָה *Moses began to explain* (lit. *he explained*) the law; Root יָאַל. See §§ 51. 101, 3, Note 3. For בֵּאֵר (=בְּאֵר) see § 17, 6, small print.

פְּנוּ וְסָעוּ לָכֶם וּבֹאוּ *turn ye, and remove yourselves, and go ye,* Roots פָּנָה, נָסַע, בּוֹא; see §§ 26, 4. 55. 88. 27. 84. (For לָכֶם see § 71). §§ 54. 85. For the *prefix* ו see § 62, (2). For וּ *ye,* see § 20.

לֹא אוּכַל לְבַדִּי שְׂאֵת אֶתְכֶם *I am not able of myself to bear you,* Root יָכֹל see §§ 15, Note. 51. § 71, page 61. §§ 27. 91. § 32.

הַיֹּשֵׁב בָּהָר לִקְרַאתְכֶם *who dwells on the mountain to meet you,* see §§ 18. 81. 53, (2) Note 2. § 96.

וַנֵּפֶן וַנִּסַּע הַמִּדְבָּרָה *and we turned and we removed towards the mount,* Roots פָּנָה, נָסַע, see § 16 Note 4. § 50. For ו convers. see § 23. For *Dagesh* in ס see § 56, 1. For הַמִּדְבָּרָה see § 59, (1). §§ 8. 13.

לְהַשְׁמִם *to destroy them,* Root שָׁמַם. See §§ 47. 94. 66, (1). ם is a *suffix.* For *dagesh forte* in מ see § 56, 1.

עַד תֵּמָם *until to destroy them* (until they are destroyed), root תָּמַם. See §§ 47. 94. 61, (1). For *Dagesh* in ת and מ see §§ 8. 56, 1.

אַל תִּתְגֹּר בָּם וְאַל תִּתְגָּר בָּם *do not molest them, and do not war with them,* Roots גּוּר (Kal), גָּרָה (Hithpael). See §§ 98. 50. For *Dagesh lene* in ת, ג, and ב see § 8.

קוּמוּ סְעוּ וְעִבְרוּ *arise ye, remove ye, and pass ye through,* see § 85.

For *dagesh* in ס see § 56, 4 and Note. Root נָסַע, see §§ 27. 84.

תֵּת־ תֶּתִי, תִּתִּי, תִּתּוֹ, לָתֵת, לָתֶת, תַּתָּה, etc. come from נָתַן. See §§ 27. 29, Note 2. § 42, Note 1. § 91. See Anomalies.

רְאֵה הַחִלֹּתִי תֵּת לְפָנֶיךָ *see, I have begun (*Hiphil of חָלַל*) to give to thee* (lit. *before thee*), see §§ 26, 4. 44. 27. 71.

הָחֵל רָשׁ יָרַשְׁתָּ *begin thou, possess thou,* (in order) *to inherit* (the land), הָחֵל *Imp. Hiph.* of חָלַל, see §§ 31. 99. רָשׁ *Imp. Kal* (in pause) of יָרַשׁ, see §§ 27. 83. יָרַשְׁתָּ §§ 27. 90.

וְצֵו אֹתוֹ וְחַזְּקֵהוּ וְאַמְּצֵהוּ *and command him, and support him and encourage him,* see § 17, 6 small print, Apocopated forms. § 32. § 17, 6 small print.

רַק הִשָּׁמֶר לְךָ *only be watchful* (take care) *for thyself,* see § 30, small print.

וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם *and thou shouldst bow down to them and thou shouldst serve them,* Root שָׁחָה. See § 26, 3. §§ 38. 40. For *dagesh lene* in ת see § 8. For תָּ see § 15. For ו *convers.* see § 22. לָהֶם § 71. וַעֲבַדְתָּם § 22. תָּ §§ 8. 15. ם § 14, also § 97, (1).

הִשָּׁמֵד תִּשָּׁמֵדוּן *ye shall surely be destroyed,* see § 30 small print. § 99. §§ 30. 98. ן *parag.* § 16, with § note. § 46.

כֻּלָּם מֵתִים *all of them are dead,* כֻּלָּנוּ חַיִּים *all of us are alive,* we are all alive, see כֹּל § 71.

וְלֹא תְחָנֵּם *and thou shalt not pity* (spare) *them,* Root חָנַן. ם *suffix* see §§ 14. 97, (1). For *Dagesh forte* in נ see § 56, 1.

עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים *until to destroy* (he destroys) *those who are left, and those who are hidden,* see §§ 20. 81. § 18 small print, with the * note. For the *Dagesh* in both נ's see § 59, (1), with * note. Dagesh in ת is *lene,* § 8.

תּוּכַל כֻּלָּתָם מַהֵר *thou shalt be able to destroy them speedily,* Root יָכֹל, see § 51. Root כָּלָה, § 26, 1. § 17. 6, small print. מַהֵר *Infin.* Piel used adverbially, see Lex. מָהַר.

עַד הִשְׁמִידְךָ אֹתָם *until thou destroy* (lit. to destroy thee,) *them,* see § 31, Anomalies.

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ *and he afflicted thee, and he caused thee to hun-*

ger, and he caused thee to eat (fed thee), Root עָנָה. See § 98. For the *Dagesh forte* omitted in נ after ו conversive of the *future*, see § 23, Note 1. For the other two verbs which are *Hiphil*, see §§ 98. 45, Note. For the suffix ךָ see §§ 14. 97, (1).

כִּי יְהוָה מְבִיאֲךָ *for the Lord is bringing* (will bring) *thee*, Root בּוֹא. see §§ 100. 45, Note. § 18 small print. For מְ instead of מֵ see § 66, (1) N. B.

שַׁקֵּץ תְּשַׁקְּצֶנּוּ וְתַעֵב תְּתַעֲבֶנּוּ *thou shalt surely loathe it, and thou shalt certainly abhor it*, Piel Infinitives and Futures, see § 17, 6, small print. 98. § 46. For נּוּ see § 35, or נּוֹ § 14. § 97, (1).

לְעַנֹּתֶךָ וּלְנַסֹּתֶךָ *in order to humble thee, and in order to prove thee;* both forms Piel Infinitive of verbs לה. See § 26, 1. § 17, 6, small print.

הָרֶף[מִמֶּנִּי וַאֲשְׁמִידֵם *let me alone* (desist from me), *and I will destroy them*, Hiph. Imp. of רָפָה, see § 31, *Peculiar forms.* §§ 50. 99, Apocopates. מִמֶּנִּי § 71 (page 60), with * note.

הוֹצִיאָם לַהֲמָתָם *he brought them out to slay them*, see § 17, 3 and (*c*). § 51. § 99 * note. Roots יָצָא and מוּת.

פְּסָל־לְךָ *hew out for thyself*, see § 20. § 5.

לְיִרְאָה אֶת־יְהוָה וּלְאַהֲבָה אֹתוֹ *to fear the Lord and to love him*, see § 48.

מַמְרִים הֱיִיתֶם (בַּמְרִים page 12, 6, Note 2.) *ye have been rebels*, Root מָרָה, *plur. Part. Hiph.* see §§ 100. 18. § 26, 3.

מִיּוֹם דַּעְתִּי אֶתְכֶם *since the day* (of) *my knowing* (lit. *to know me*) *you*, see §§ 27. 90.

הַעִדֹתִי בָּכֶם *I protest against you*, Hiph. of עוּד; for (יִ —) epenthetic see § 44. §§ 9. 71.

בָּתִּים, בָּתֵּי, etc. come from בַּיִת (*a house*), see § 11, 5, 10.

מֵימֵי, מֵי are from מַיִם (*water*), see § 11, 8, 10. § 21.

קוּם רֵד מַהֵר *arise, descend, hasten*, see §§ 85. 83. § 17, 6 small print.

וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָּ *and he will love thee, and he will bless thee, and he will increase thee*, Root אָהַב Conjuga. *Kal* with suffix ךָ (see §§ 14. 97, (1)). Root בָּרַךְ Conjuga. *Piel*, § 17, 6, with small

print. Root רָבָה, *Hiphil.* For ו *conversive* in these verbs see § 22.

וַיַּלְמֵּד, וַיְהִי, וַיְבָרֶךְ, etc. For such forms (i. e. futures with the omission of *Shevau* under י) see § 62, (2) Exceptions.

הָבוּ לָכֶם *appoint ye for yourselves,* Root יָהַב. see §§ 27. 83.

אֱלֹהֵי אֲבוֹתֶיךָ *the God of thy fathers,* אֱלֹהִים is a pluralis excellentiæ, used by way of eminence. אָב is anomalous, see § 11, 6, 10.

הַנָּשִׁים *the women,* see Lex. נָשׁ and אִשָּׁה, and § 11, 6.

וַתִּתְּחִינוּ לַעֲלוֹת הָהָרָה *and ye regarded it as a light thing to go up to the mount,* Root הוּן, Hiphil. Root עָלָה, see §§ 26, 1. 95. 13.

לָךְ *to thee,* בְּךָ *with, by, against thee,* see §§ 71. 66, (8).

וַנַּךְ אֹתָם *and we smote them,* Root נָכָה, 1 pers. plur. Hiphil. See §§ 50. 98. 101, 3.

בְּצֵאתָם מִמִּקְדָּשׁ *in their going out from the sanctuary,* Root יָצָא. See §§ 27. 90.

וְלִבְכֹּתָהּ *and to weep* (for) *her,* Root בָּכָה. See § 26, 1. For the small כ see page 12, 6, Note 2.

הֲהָשֵׁב אָשִׁיב *shall I certainly bring back?* Root שׁוּב, *Infin.* and *Fut. Hiphil.* See §§ 36. 46. 98. 99.

הַטִּי נָא כַדֵּךְ *incline thou, I pray, thy bucket,* Root נָטָה, *Hiph. Imp.* 2d *fem.* see §§ 20. 31.

וְהָאִישׁ מִשְׁתָּאֶה לָהּ מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ *and the man gazing at her, kept silence,* (in order) *to know whether* (the Lord) *had prospered* (her), Root שָׂאָה, see §§ 38. 100. Also § 45, Note. For the last word (Hiph. praet. of צָלַח) see § 17, 3 & (*c*). § 36.

טֶרֶם יִצְמָח, טֶרֶם אֲכַלָּה *before it flourished, before I had finished,* see § 37.

וַתֹּאמֶר שְׁתֵה וְגַם גְּמַלֶּיךָ אַשְׁקֶה *and she said, drink, and I drank,* see §§ 26, 4. 55. 88. § 16, Note 4. § 23, Notes 2, 3. § 50.

וָאֹמַר בַּת מִי אָתְּ *and I said* (see § 23, Note 2. § 34.), *whose daughter art thou,* §§ 70. 67.

הֲתֵלְכִי עִמִּי *wilt thou go with me?* Root יָלַךְ. See §§ 36. 16.

יְמֵי שְׁנֵי־חַיֵּי אַבְרָהָם אֲשֶׁר חָיָ *the days of the years of the life of Abraham which he lived*, from יוֹם, שָׁנָה, חַי (חַיִּים), see § 11, 10. For חָיָ (חַי) see §§ 44. 66, (8).

וַיֹּאסֶף, וַיֵּאָרֵא (from רָאָה), וַיֶּחֱלַק, תֵּעָשֶׂה (once תֵּיעָשֶׂה), etc., see § 30, with the Note.

וַיִּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבְזְ *and he drank, and he rose up and went away, and he despised*, etc. Roots שָׁתָה (see § 16, Note 4. § 23, Note 3.), קוּם, וָלַךְ (§ 66, (6.)), בָּזָה § 50. See also § 29, † note.

גְּשָׁה־נָּא וּשָׁקָה־לִּי *come, I pray, and kiss me*, Roots נָגַשׁ, נָשַׁק, see §§ 27. 84. For *dagesh lene* in ג see § 8. For dagesh *forte* in כ and ל see § 56, 4. For וּשְׁ see §§ 4, † note. 62, (4) Note 1.

הֲיְדַעְתֶּם אֶת־לָבָן הֲשָׁלוֹם לוֹ *do ye know Laban? Is he well?* see § 36, הַ, הַ.

אָהֳלֹה (generally אָהֳלוֹ) וַיֵּט *and he spread his tent*, Root נָטָה, see §§ 50. 101, 3. For ה (instead of וֹ) see § 14.

לֹא נַכֶּנּוּ *we will not smite him*, Root נָכָה, Hiphil. see §§ 98. 35. 101, 3.

וְלֹא יָכְלָה עוֹד הַצְּפִינוֹ *and she was no longer able to conceal him*, Root יָכֹל. For הַצְּפִינוֹ see §§ 31. 14. For Dagesh *forte* in צ see § 56, 5.

וַתִּתְצַב אֲחֹתוֹ מֵרָחֹק לְדֵעָה (for וַתִּתְיַצֵּב) *and his sister* (אָחוֹת) *placed herself far off*, (in order) *to observe*, etc. Root יָצַב, see Anomalies. For *dagesh* in צ see § 17, (*e*) and * note. § 56, 2. For דֵּעָה see § 90.

גָּאֹה גָּאָה *he has completely triumphed*, see § 46, ‡ note.

כְּמוֹ עֵשֶׂב *like the herb*, see § 9, Note. מִדֵּי חׇדֶשׁ *from month* (to month), see § 9, Note.

פִּי, פִּיךְ, פִּיו (פִּיהוּ), פִּיהָ, פִּינוּ, פִּיכֶם, פִּיהֶם, etc. are from פֶּה *a mouth*. See § 11, 10.

בָּנִי, רַבָּתִי, מְאֹדָתִי, עֻזָּרָהּ, יְשׁוּעָתָהּ, בָּנוֹ (*once*), מַעְיָנוֹ, חַיָּתוֹ (*once*), מַלְאָכִי, etc. are from חַיָּה, בֵּן, מַעְיָן, עֻזָּרָה, יְשׁוּעָה, etc., וֹ, ה, and י are paragogic. See § 11, 11 Note 3. § 14, ☞ note.

וְמֵיכֶם, וְמֵינוּ, וְמֵיהֶם, etc. are from יוֹם *a day*, see § 11, 10.

אֲחָה, שְׁמָה, דְּהָה, לָכָה, קוּמָה, זְמָרָה, נִצְרָה, שָׁמְרָה, (שִׁמְעָה), הַגִּישָׁה, הוֹשִׁיעָה (or ה), הָאִירָה, etc., (from לָקַח), see §§ 49. 83—87.

הִטָּהֲרוּ, הִנָּחֲמְתִּי, אֵרוֹמָם, הֻכְבְּסָה, הֻדַּשְׁנָה, הִטַּהֵר, הִנַּבֵּר, see § 17, (*e*) with † note. § 40, Note 2.

עֵץ שָׁתוּל *a tree planted*, see §§ 19. 80.

אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *which the wind drives* (him, it) *away*, Root נָדַף. See § 35.

לֹא יָקֻמוּ *they shall not rise up*, Root קוּם *future Kal.*

יָהְגוּ רִיק *they imagine a vain thing*, Root הָגָה. The *future* is often used to denote *present* time.

נְנַתְּקָה אֶת־מוֹסְרוֹתֵימוֹ *let us tear asunder their yoke* (yokes), Root נָתַק. See § 98. § 16, Note 3. § 49. For suffix מוֹ see § 14, Poetic. For י preceding מוֹ see § 14, Note 3.

יִלְעַג לָמוֹ *he will laugh at them*, see § 14. § 71 לָמוֹ.

הַיּוֹם יְלִדְתִּיךָ *this day have I begotten* (appointed) *thee*, Root יָלַד. See § 97, (1), (3), (7). For *dagesh lene* in ת see § 8.

שְׁאַל מִמֶּנִּי וְאֶתְּנָה *ask of me, and I will give*, see § 48. § 71 מִמֶּנִּי, with * note. Root נָתַן, see § 16, Note 3. § 49.

תְּרֹעֵם *thou shalt dash them in pieces*, Root רָעַע fut. Kal, ם suffix.

הַשְׂכִּילוּ הִוָּסְרוּ *be ye wise, be ye warned*, Roots שָׂכַל, יָסַר Imper. Hiph. and Niphal. See §§ 31. 99. § 30, small print. § 51.

אַשְׁרֵי חוֹסֵי בוֹ *the happinesses of* (prosperity to) *all who trust in him*, See Lex. אֲשֶׁר. § 71. § 72, Note 2. § 11, 1. § 79.

רַבּוּ (צָרַי) צָרָי *my enemies have increased*, Roots רָבַב, צוּר. See § 42. §§ 54. 76.

קָמִים עָלָי *they are rising up against me*, Root קוּם. See §§ 54. 76. § 71 עַל.

מֵרִים רֹאשִׁי *he who lifts up my head*, Root רוּם, part. Hiphil. See § 100. § 18, small print. § 45, Note.

לַמְנַצֵּחַ *to (for) the leader of the music,* Root נָצַח Piel part. See § 100 § 18, small print. § 56, 2. § 65.

בְּקָרְאִי עֲנֵנִי *when I call, answer me,* see § 20 with § 33. Root עָנָה, see § 26, 4. §§ 55. 88. For נִי see § 97, (7) Note.

נְסָה (for נְשָׂא) *lift up,* see § 53, (2), Note 1. § 84.

הַדִּיחֵמוֹ כִּי מָרוּ בָךְ *cast them out, for they have rebelled against thee,* Root נָדַח, Hiph. Imp. see § 31. מוֹ §§ 14. 97, (1). Root מָרָה, § 26, 3. For בָךְ (instead of בְּךָ) see §§ 71. 66, (8).

וְתָסֵךְ עָלֵימוֹ *and thou wilt protect them,* Root סָכַךְ Hiph. see § 98. עָלֵימוֹ (literally) *upon, around them;* מוֹ § 14.

אֵין מַצִּיל *no one is delivering* (delivers), Root נָצַל, Hiph. part. see § 100.

מוֹשִׁיעַ יִשְׁרֵי־לֵב *he is saving the upright of heart,* Root יָשַׁע Hiph. part. see §§ 100. 51.

הֵכִין לוֹ *he hath prepared for himself,* Root כּוּן Hiph. praet. § 17, (*c*).

לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם *to quiet the enemy and the revengeful,* Root שָׁבַת, Hiphil Infin. see § 31. Root אָיַב, § 18. § 77. Root נָקַם, Hithpael part. § 100. § 56, 2.

אֲשֶׁר כּוֹנַנְתָּה *which thou hast ordained,* Root כּוּן Piel, see § 17, 6 ‡ note. But see page 72, large print 2. For תָּה (instead of תָּ) see §§ 15. 49, Note 3.

כְּקֶרֶם זֵלְעוּת *when terror is lifted up,* Root רָמַם (רוּם?), see §§ 47. 94.

הַבִּיטָה עֲנֵנִי הָאִירָה עֵינַי *look, answer me, enlighten my eyes,* Root נָבַט Hiph. Imp. see § 31. For ה parag. see § 49. Root עָנָה, §§ 55. 88. Root אוֹר Hiph. Imp. § 31 הָ. § 49.

צָרַי יָגִילוּ כִּי אֶמּוֹט *my enemies will rejoice when I am moved,* Root צוּר, see §§ 54. 76. Root גִּיל (גוּל). Root מוֹט, Niph. fut. § 98. § 30.

[N. B. Should the learner find any difficulties in ascertaining the root, he is referred to § 29, with the † note, and to § 101.

Here it may noticed also, that a few verbs פ״י resemble those in פ״נ (see § 42); as יִצֹּר, יָצַק, יָצְתוּ, יָקַץ, יִשְׁרָנָה, etc. Fut. *Kal* of יָצַר, יָצַק, יָצַת, יָקַץ, יָשַׁר; *Nipal* נִצַּח, נָצַק, etc.; *Hiphil* הִצִּית, הִצִּיק, etc.; *Hophal* הֻצַּק, יֻצַּג, יֻצַּע, etc. from יָצַת, יָצַק, יָצַג, יָצַע. Other examples, מֻצָּק, הוּסַד, מוּסָד.

But after all, there is nothing so well calculated to enable the student to find the root, as a thorough knowledge of the *uses* of the *Serviles* which are contained in the sections enclosed in *Brackets*. I must repeat here, what has been said in the Preface, viz. that these should be read *often* and *attentively*, till they become very familiar. It must not be forgotten also, that there is a large and full list of *Peculiar* and *Anomalous* forms at the end of the Grammar, to which one can refer in extreme cases.]

בְּעֵר, נְאֻץ, מְאַס, צִוָּה, מִלֵּא מְלֹא, שִׁגֵּחַ שְׁגַח, דִּבֶּר דַּבֵּר, קִדֵּשׁ קַדֵּשׁ, חָתַל חַתֵּל, שִׁרַּת, רִעָה, אֵחַר, פִּאֵר, בֵּרַךְ בֵּרֵךְ, כִּחֵשׁ, לִהַט, חָתַל־, נַשָּׂה (*once* for נְשָׂאַנִי), etc. See § 17, 6.

פִּקֵּד, נְאֻץ, רִבָּה, צִחֵק־, נִחֵם, כִּפֵּר, פִּלֵּג, שִׁגֵּחַ שַׁגַּח, דִּבֶּר־, קִדֵּשׁ, בָּרֵךְ־ בָּרֵךְ (from כָּסָה and כָּלָה see § 26, 1.), כַּסּוֹת, קָרֵב, עָרַת־, etc. See § 17, 6 small print, with the † and ‡ notes.

שִׁרַּשׁ, בָּרֵךְ, זוּנָה, אוּזַל, יוּצַר, אָדַם, שָׁדַד, רִחַץ, צִוָּה, לָקַח, קִדַּשׁ, זָרַע, דָּחוּ (from דָּחָה), גֹּאַל, דִּעַךְ, בֹּעַר, קָרָא, etc. See § 17, 7, with small print.

עָשׂוּ, אָמְרוּ, etc. סָבִי, קָחוּ, שְׁאִי, שְׁבִי, בֹּואִי, קוּמִי, גְּלִי, עָשֵׂי, אִמְרִי, etc. —נָה, —ן, —ךָ, —ן. See §§ 20. 83—89 inclusive.

אַרְזֵי אֵל *lofty cedars*, עֶבֶד עֲבָדִים *an abject slave*, etc. see § 25. 2, 3, 4.

יָעוּפָף *it shall fly*, תְּקוֹמֵם, אֲכוֹנֵן, תְּמוֹתֵת, מְשׁוֹבֵב, נְרוֹמֵם, etc. See § 17, 6 ‡ note. Also page 72 large print.

אֹכַל (*once* אוֹכַל) *I shall eat*, אמַר, אֲהַב אֹהַב, אֲחַר, etc. see § 34.

אֲרוֹמְמֶנְהוּ, קָהֲנוּ, קָהֲתָה, יוֹרֶנּוּ, תְּכַסֶּיהָ, אֵרֶגָּה, אֵרֶגְנוּ, קִבְּנוּ, עֲשֵׂנוּ, etc. See § 35.

—הָ, —הַ, —הָ (—הָ) interrogative, see § 36.

אָז or טֶרֶם coming before *futures*, see § 37.

שַׁתָּ (שַׁתָּה), מַתִּי, מַתְּ, הִשְׁחַתֶּם, שְׁחַתֶּם, כְּרַתֶּם, כָּרַתְּ, כָּרַתִּי, בָּנוּ, בָּנוּ, etc. See § 42, Notes 2, 3.

NOTE. Dagesh *lene* occurs after יְהוָה because this word is read as if written אֲדֹנָי, i.e. with an *implied* silent Shevau under י; as יְהוָה כִּי, יְהוָה תִּ, יְהוָה בִּ, etc. See § 8.

הַבָּא *who came*, חָי *that lives*, שָׂם *who hath placed*, see § 81, Note. § 9. §§ 28. 44. For Dagesh *forte* in שׁ and ב, see § 59, with * note. For the omission of it in ח see § 59, (2).

In order to account for the various changes of the *vowels*, the student should read carefully § 66. Also §§ 59—65 inclusive.

For forms like שָׂהָיוּ, שָׂהָה, שָׂבוֹא, שָׂגַב, שָׂשׂ, שָׂאֲנִי, שָׂלָא, שָׂמָה, שָׂהֶם, שָׂהוּא, שָׂאַתָּה, i. e. with prefix שׂ, see §§ 9. 64.

For forms like הָלָךְ, הָחֵל, הַחֵלוֹ, הָמַס, הָדוּשׁ, הָבוֹז, הָסֵב, הָרֹמּוּ, הָקוֹם, etc. See § 30 small print. § 99, Niphal.

גָּדוֹל עֲוֹנִי מִנְּשׂוֹא *my sin is too great to be forgiven*, see Lex. עָוֹן. §§ 20. 24.

וַיָּשֹׁכּוּ הַמַּיִם *and the waters were assuaged*, Root שָׁכַךְ, see § 29, Note 3. Also § 16, Note 4. For *Dagesh* in כּ see § 56, 1.

אָז הוּחַל לִקְרֹא *then it was begun to call*, etc. See § 29, Note 3. § 17, 4 and (*d*).

מִי שָׂמְךָ שַׂר *who hath appointed thee a ruler?* See §§ 28. 97, (1).

קוּמִי אוֹרִי כִּי בָא אוֹרֵךְ *arise thou, shine thou, for thy light hath come*, §§ 54. 85. § 28. Lex. אוֹר. For ךָ (fem. suff.) see § 14.

בַּיּוֹם הַהוּא *on that day*, בַּיָּמִים הָהֵם *in those days*, הָאָרֶץ הַהִוא *that land*, בָּעֵת הַהִוא *in that time*, הַסֵּפֶר הַזֶּה *this, that book*, הָאָרֶץ הַזֹּאת *this, that land*, see §§ 67, Note 1. 69.

אֵלֶּה הַדְּבָרִים *these* (are) *the words*, הָאֵלֶּה הַדְּבָרִים *these, those words, things*, הָאֵלֶּה הָאֲרָצוֹת *these, those lands*, see § 69.

עֵינַיִם רָמוֹת *eyes* (that are) *lifted up*, i. e. proud looks, see § 12. §§ 54. 76.

יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים (for יוֹסֵף) *he will increase you* (from what) *ye are*, (to) *a thousand times* (more), Root יָסַף fut. Hiphil. See §§ 51. 98. § 101, Note 3, with * note. For כָּכֶם see § 71.

וְהִנְּכֶם הַיּוֹם *and behold ye are this day*, etc. from הִנֵּה and כֶּם see § 71, page 61.

לֹא־תַכִּירוּ פָנִים בַּמִּשְׁפָּט *ye shall not regard faces in judgment*, i. e. ye shall not judge partially, Root נָכַר Hiphil, see § 43, Note. § 98.

וְיָשִׁבוּ אֹתָנוּ דָּבָר *and they will bring us an answer*, Root שׁוּב Hiphil, see § 98. For אֹתָנוּ see § 71, page 60.

לַחֲנֹתְכֶם *for you to encamp*, Root חָנָה Kal, see § 26, 1. For לַ (instead of לְ) see § 61, (3).

לַרְאֹתְכֶם *to show you* (cause you to see), Root רָאָה Hiphil, see § 26, 1. For לַ see § 61, (2).

אַל־תֵּחַת *thou shalt not be terrified*, Root חָתַת Niphal, see § 30, small print. § 98.

קְרַב אַתָּה וּשְׁמַע *approach thou and hear*, see §§ 48. 62, (4) Note 1.

זָבַת חָלָב וּדְבָשׁ *flowing* (from זוּב participle act. fem. Kal,) (with) *milk and honey*, see §§ 54. 76.

מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ *since Jehovah loves you, and since he would keep it* (viz. the oath), see § 48. Also Lex. אַהֲבָה. § 32. § 33. For *Dagesh* in שׁ see §§ 56, 1. 60, (1).

וְהַכִּיתָם הַחֲרֵם תַּחֲרִים אֹתָם *and thou shalt smite them; thou shalt utterly devote them to destruction*, Root נָכָה Hiphil praet. 2d pers. with ם suffix. Root חָרַם infin. and future Hiphil, see §§ 31. 46.

יָד הַנְּטוּיָה זְרוֹעַ, *a hand, an arm stretched out*, Root נָטָה, see §§ 19. 53. 80. 81.

אֵיכָה אוּכַל לְהוֹרִישָׁם *how shall I be able to drive them out*, Root יָכֹל, see § 51. Root יָרַשׁ, see § 31 הו.

וְצֹאנְךָ יִרְבֶּיןָ *and thy sheep shall increase*, Root רָבָה, see § 53. For יִרְבֶּיןָ see § 16.

הַמַּאֲכִלְךָ מָן *who caused thee to eat manna*, Root אָכַל part. Hiphil, see § 18, with small print. § 45, Note. §§ 81. 82. 100. For *Dagesh* in מ see § 59, (1).

לְשָׁרְתוֹ וּלְבָרֵךְ *to serve him and to bless*, Root שָׁרַת infin. Piel, see § 17, 6 small print.

זֹבֵחַ תּוֹדָה יְכַבְּדָנְנִי *he who offers praise, honors me*, see § 18. Root כָּבַד fut. Piel, see §§ 35. 98.

אַרְאֶנּוּ *I will show him*, fut. Hiph. of רָאָה, see §§ 35. 98.

יוֹדוּךָ עַמִּים כֻּלָּם *all people shall praise thee* (literally *they shall praise thee, people, all of them*), Root יָדָה fut. Hiph. see §§ 51. 98. For כֻּלָּם see כֹּל § 71, page 61.

A LIST

OF

PECULIAR AND ANOMALOUS FORMS

FOUND IN THE HEBREW BIBLE.*

א

אַבֵּדְךָ from אבד fut. Piel.
אָבְדָן - אֲבַד Chald.
אָבוּא - אבה praet. Kal.
אֲבוֹשׁ - בּוֹשׁ fut. Kal.
אָבִי - בּוֹא - Hiph.
אֹבִידָה - אבד - Hiph.
אֲבָרֶכְךָ for הַבְרֵךְ from בָּרַךְ imper. Hiph.
אֲגַאֲלַתִּי (for חְגִּ) from גאל praet. Hiphil.
אֲדַדֵּם from דדה fut. Hithpa.
אָדָם from דמם fut. Kal.
אַדְרִיקֵם - דקק - Hiph.
אֲדַמֶּה - דמה - Hithpael.
אִדָּרֵשׁ (for דְּ) from דרשׁ infin. Niphal.
אֹהַב אֲהַב from אהב fut. Kal.
אָהוֹדֶנּוּ from ידה fut. Hiph.
אֶהְיֶה - היה - Kal.
אֲהַמְּמֶה from המה fut. Kal.
אוֹדֶךָּ from ידה fut. Hiph.
אוֹדֶנּוּ from ידה fut. Hiph.
אוֹחֲלָה - חוּל - Hiph.
אוֹכִיל - אכל - Hiph.
אוֹכַל - אכל - Kal.
אוֹלִיךְ from יכך fut. Hiph.
אוֹצְרָה from אצר fut. Hiph.
אוֹרוּ - ארר imper. Kal.
אוֹתִיּוֹת - אתה part. plur. Kal.
אָזִין - אזן fut. Hiph.
אֲזַל - אָזַל Chald.
אָזְלָה for אָזְלַת from אזל 3d fem. Kal.
אֲהַבְּדֶךָ from חוה fut. Piel.
אֶחֱזֶה from חזה fut. Kal.
אֲחַטָּאָה - חטא - Piel.
אֲחָיוֹת - אָחוֹת.
אֲחֵל & אָחֵל from חלל fut. Hiph.
אֲחֵרוּ from אחר praet. Piel.

* There are a few forms omitted *here* which are noticed in the *body* of this Manual.

The *Article* ה and the *Prefix* ו (excepting in a few *particular* cases) are *also* omitted.

אֲחֵת from נָחַת Chald. Aph.
אֶחַתָּה - חתת fut. Niph.
אַטֵּה - נטה - Hiph.
אַיָּכָה - אַי or אֵי page 61.
אֵילְכָה - ילך fut. Kal.
אֵירֵימוֹ - אַיִן page 61.
אֵיתֵם - תמם - Kal.
אָךְ - נכה - Hiph.
אָכוֹת - כתת - Kal.
אֲכַל - כלה - Piel.
אֲכַלְתָּ - כלה - Piel.
אָכֵן for דָּכֵן from כוּן infin. Hiph.
אַכֵּנּוּ from נכה fut. Hiph.
אֻכַּף - כפף - Niph.
אֲכָרָה - כרה - Kal.
אֶמְאָסְאָךְ from מאס fut. Kal.
אֲמָהוֹת from אָמָה.
אֶמְלַל from אמל part. Pual.
אֲמֵר for אֲמָרוּ from אמר praet. K.
אֶנְבַּהּ from אָב with suff. ה.
אֶנְדַּע - יָדַע Chald.
אֲסַעֲרֵם - סער fut. Piel.
אֹסְפָךְ - אסף - or part. K.
אֹסְרִי - אסר part. Kal.
אֶסָּרֵם - יסר fut. Kal.
אַפְאִיהֵם - פאה - Hiph.
אֵפוּ - אפה imp. Kal.
אָפַח - פתה fut. Niph.
אַצִּיעָה - יצע - Hiph.
אָצֹק - יצק - Kal.
אָצֻרְךָ from יצר fut. Kal.
אֶקַּח from לקח fut. Kal.
אֶקָּחָה - לקח - Kal.
אֶקְרָאֶה from קרא fut. Kal.
אָרָה - ארר imp. Kal.
אֵרָא - ראה fut. Niph.
אֵרוֹמֵם - רום - Hithpa.
אֲרַוֶּנְךָ - רוה - Piel.
אַשְׁכִּים (for הַשְׁ) from שכם infin. Hiph.
אַשְׁמְאִילָה from שָׁמַאל fut. Hiphil.
ואשר אשר (Ezek. 3: 15), read וָאָשֻׁר from שׁוּר fut. Kal.
אֶשְׁתּוֹלְלוּ (for הִשְׁ) from שלל praet. Hithpoel.
אִשְׁתִּיו from שָׁתָה 3d plur. praet. Kal Chald.
אֶשְׁתַּחֲוָה from שחה fut. Hithpalel.
אֶשְׁתַּעֲשַׁע from שעע fut. Hithpalpal.
אֶתְיַדַּע from ידע fut. Hithpael.
אֶתְחַבַּר (for הִתְ) from חבר praet. Hithpael.
אֲתָיוּ from אתה (אתא?) imp. K.
אָתֲנוּ - אתה (אתא?) praet. K.
אֶתְקָנְךָ - נתק fut. Kal.

ב

בָּאוֹת, בָּאֵי, בָּאִים, בֹּאִי, בֹּאָה, בֹּאֲכָה, בֹּאֲךָ, בָּאַת from בוֹא Kal.
בְּדֵי from דֵּי דַּי.
בְּהֵכִין (for בְּהַהֵ) from כוּן praet. Hiphil.
בֻּהֳרַג (for בְּ) from הרג infin. Niph.
בְּהִשְׁתַּחֲוָיָתִי from שחה infin. Hithpalel.
בֻּהַשַּׁמָּה from שָׁמֵם infin. Hoph.

בּוֹכִיָּה from בכה part. fem. Kal.
בַּז - בוז praet. Kal.
בָּזוּי - בזה part. Kal.
בּוֹשַׁסְכֶם - בשס infin. Poel.
בְּזַר - בזר imp. Piel.
בִּיקָרוֹתֶיךָ from יָקָר, יְקָרָה.
בָּכוֹ - בכה infin. Kal.
בָּמָתֵי - בָּמָה.
בָּנוּ - בוא praet. Kal.
בְּנוֹתַיִךְ - בנה infin. Kal.
בְּעַנְנִי - ענן infin. Piel.
בָּעֲרוּ - בעה imper. Kal.
בְּצֹאתָיו - בְּצָאָה.
בָּרָם, לְבָרָם from ברר infin. Kal.
בְּשַׁגָּם from שגג infin. Piel.
בְּשָׁלְמִי, שָׁלֵם from שׁלם.
בָּתֵּי בָתִּים etc. from בַּיִת.

ג

גָּבְהָא for גָּבְהָה from גָּבַהּ 3d fem. praet. Kal.
גַּל from גלל imp. Kal, or גלה imp. Piel.
גָּלָת for גָּלְתָה from גלה fem. Kal.
גַּעַת from נגע infin. Kal.
גַּשׁ־, גָּשָׁה, גְּשִׁי, גְּשׁוּ from נגשׁ imp. Kal.
גִּשְׁתּוֹ, גֶּשֶׁת from נגשׁ infin. Kal.

ד

דַּלְיוּ from דלה or דלל imp. Kal or Piel.
דַּנַּנִי from דנן praet. Kal.
דָּמְכֶם - דָּם.
דַּעַת, דָּעָה from ידע infin. Kal.
דַּע, דָּעָה from ידע imp. Kal.
דַּרְיוֹשׁ from דרשׁ infin. Kal (Piel?).

ה

הֶאֱזִיחוּ from זנח praet. Hiph.
הַב, הָבָה, הָבוּ from יהב imp. K.
הַבְאֵישׁ from בּוֹשׁ, הֲבֵשׁ Hiph.
הֶבָאת - בוא praet. fem. Hoph.
הֵבוּ - יהב imp. or praet. K.
הְבוּק - בקק infin. Niph.
הָבִי - בוא imp. Hiph., or יהב imp. Kal.
הָבַר from ברר infin. Hiph.
הִגָּה - יגה praet. Hiph.
הָגוֹ - הגה infin. Kal.
הֹגוֹ - הגה infin. Poel.
הָגְלָם - גלה praet. Hiph.
הָגְלָת - גלה fem. praet. Hoph.
הְדוּשׁ - דוּשׁ infin. Niph.
הַדַּק - דקק infin. Hiph.
הֻתַּשָּׁנָה - תָּשַׁן praet. Huthpaal.
הֱוֵא - הוה imp. Kal.
הוֹבָדָה - אבד infin. Chal. Aph.
הוּבַד - אבד Chald. Hoph.
הוֹדָה - ידה praet. Hiph.
הוּכָה - נכה praet. Hoph.
הוֹדוּ - ידה imp. Hiph.
הוֹדוֹת - ידה infin. Hiph.
הוֹדַע - ידע praet. Hoph.
הוֹלֶדֶת, הֻלַּדְתָּ from ילד infin. Hoph.
הוּלַל from הלל Pual.
הַוְצֵא - יצא imp. Hiph.
הוֹשְׁבוֹתִים - ישב Hiphil.
הַוְשַׁר - ישׁר imp. Hiph.
הוּתַל from התל Pual (תלל Hoph.?).

הָזְדָּה from זיד infin. Chal. Aph.
הִזְדַּמְּנוּתִין - זמן Chald. Ithpael.
הִזִּילוּ from זלל Hiphil.
הִזַּכּוּ (for הִתְזַכּוּ) from זכה imper. Hithpael.
הִזָּרוֹתֵיכֶם from זרה infin. Niph.
הֶחְבְּאָתָה - חבא 3d fem. Hiph.
הֶחֱדַלְתִּי - חדל praet. Kal, ה interrogative.
הַחָוֹנִי - חוה Chald. Aph.
הֶחֱטִי praet., and הַחֲטִי infin., from חטא Hiph.
הֶחֱלוּ from חלל praet. Hiph. and infin. Niphal.
הֶחֱלַי from חלה praet. Hiph.
הַחְלָם - חלל infin. Hiph.
הֶחֱשׁוּ - חשה imp. Hiph.
הַחֲתִתִי - חתת Hiph.
הַטִי הַט - נטה imp. Hiph.
הִטָּהֲרוּ - טָהֵר Hithpael.
הִטָּתוּ - נטה 3 fem. Hiph. with suffix וּ (וֹ).
הַטֹּתָה - נטה infin. Hiph.
הֻטַּמָּא - טָמֵא Huthpaal.
הָיֵה for הָיוּ from היה Kal.
הֵילִיכִי from ילך imp. fem. Hiph.
הֵימָן - אמן Chald. Aph.
הַיְתִי praet., הַיְתָה infin. Aph.; הֵיתַיִת Hoph. praet. fem.; הֵיהָוּ, from אתה.
הֻכַּבֵּס from כבס Huthpaal.
הַכֵּהּ הַךְ from נכה imp. Hiph.
הִכּוּם - נכה Hiph. with suff.
הִכּוֹנֵן - כון Hithpolel.
הַכּוֹת - נכה infin. Hiph.
הָכִיל from אכל infin. Hiph.
הִכְּךָ - נכה Hiph. with suff.
הִכָּם - נכה Hiph. with suff.
הֲכִינוּ (for הֲכִנּוּ) from כון Hiph.
הִכָּנִי from נכה Hiph.
הַכֵּנִי - נכה imp. Hiph.
הִכְרַתִּי - כרת Hiph.
הֵלְאֵת - לאה 3d fem. Hiph.
הֵלְלוּ (for הַהֵלּוּ) הלל infin. Hiph.
הָלְכוּא (for הָלְכוּ) from הלך 3d plur. praet. Kal.
הֵם for הֵם which see.
הֵמָּהֵם from הֵם or הָם.
הֵמִין - ימן Hiph.
הֲמִיתִיו - מות Hiph.
הֻמְכוּ - מכך Hoph.
הִמֵּס - מסס infin. Niph.
הִמְסִיו - מסה 3d plur. Hiph.
הִמְצִיתִיךְ - מצא Hiph.
הַמְרוֹתָם - מרה infin. Hiph.
הֲמַתָּה, הֲמַתִּי from מות Hiph.
הִנָּבְאוֹתוֹ from נבא infin. Niph.
הָנַח from נוח or ינח imp. Hiph.
הִנְחָמְתִּי from נחם Hithpael.
הִנִּיחַ - נוח or ינח Hiph.
הֲנִיחַ - נוח or נָחַ Hoph.
הַנְעֵל - עלל Chald. Aph.
הַנָּפָה - נוף infin. Hiph.
הִסִּית - סות Hiph.
הַסֵּעַ - עלה imp. Hiph.
הֶעֱלָה - עלה Hiph.
הָעֳלָה - עלה Hoph.
הַפֹּרְךָ - פרה part. Kal with article and suffix.
הַפְרֶכֶם from פרר infin. Hiph.

הִתְצַדָּקְנוּ from צדק Hithpa.

הֻצַּג from יצג Hophal.

הִצִּית - יצת Hiphil.

הֻצַּע - יצע Hophal.

הֻקַם - קום Hophal.

הַקְצוֹת (for הַקְ׳) from קצה infin. Hiphil.

הַצְפִּינוֹ from צפן infin. Hiph.

הָרֵב - רבה imp. Hiph.

חָרְדוּ - חרד fem. imp. Kal.

הַרְבּוֹת - רבה infin. Hiph.

הֹרוֹ - הרה infin. Poel.

הֵרִמּוּ - רמם imp. Niph.

הוֹרֵנִי - ירה Hiph. with suff.

הָרֵף - רפה imp. Hiph.

הִרְצַת - רצה 3d fem. Hiph.

הָשֵׁב - שוּב imp. Hiph.

הַשְׁכִּים - שכם infin. Hiph.

הָשַּׁמָּה - שָׁמֵם infin. Hophal.

הָשַּׁמּוּ - שָׁמֵם Hophal.

הָשַׁע - שׁעה or שׁעע imper. Hiphil.

הִשְׁתַּחֲוָה from שׁחה Hithpalel.

הִשְׁתַּעֲשַׁע - שׁעע Hithpalpal.

הִתְאֹשָׁשׁוּ - אוּשׁ Hithpolel.

הֶתְבּוּתָךְ - תּוּב Chald. Aph.

הִתְגָּר - גרה Hithpael.

הִתְוַדֶּה - ידה Hithpael.

הֶתָּז & הֻתַּז from תּוּז Hiphil.

הִתְחַבְּרוּת from חבר infin. Hithpa.

הִתְחַל - חלה imp. Hithpa.

הֹתִיר - אתה praet. and imp. Hiphil.

הָתִימָךְ from תמם infin. Hiphil.

הֲלָךְ (הֲלָךְ־) from הלך Piel, (תלך Hiphil?)

הִתְמַהְמָהוּ from תָּמַהּ imp. Hithpael.

הִתְמַהְמָהְנוּ from מָהַהּ Hithpalpal.

הִתְנַבּוֹת from נבא infin. Hithpa.

הִתְנַבֵּיתָ (בֵּי׳) from נבא Hithpael.

הִתְמַהְמֵהַּ from מָהַהּ infin. Hithpalpal.

ז

זוּנָה from זנה Pual.

זַמּוֹתַי (for זַמּוֹתַי) from זָמָה.

זֵרִיתָנוּ from זרה Piel.

זֵרַם - זרה Piel, with suff.

ח

חָדַלְתָּ from חדל Kal.

חֲדַלְתִּי - חדל Kal.

חוּקוֹ and חֻקּוֹ from חקק infin. K.

חָטָאת from חטא 3d fem. Kal.

חָטוֹ and מֵחֲטוֹ from חטא infin. Kal.

חָיָה from חָיַי 3d fem. Kal.

חַיּוֹתוֹ (for חַיַּת) from חָיָה, parag. וֹ.

חַכִּי from חכה infin. Piel.

חַלּוֹתִי - חלה infin. Piel.

חֲצֵץ - חלץ infin. Piel.

חֲלָקֵּי - חָלָק dag. euphonic.

חֲמַרְמְּרוּ - חמר 3d plur. Poalal.

חָמַרְמְּרָה - חמר 3d plur. Poalal.

חַנּוֹת - חָנָה.

חָנְנֵי from חנן imp. Kal.
חָסָיוּ חָסָיָה - חסה praet. Kal.
חַרְחַר from חרר Pilpel.

ט

טַח from טוּחַ praet. Kal.
טְאַטְאתִיהָ from טוּא Pilpal.
טַעַת from נטע infin. Kal.

י

יֵאוֹתוּ from אוּת fut. Niph.
יֹאֶל - אלה - Hiph.
יוֹאֵל יֹאֵל from יאל fut. Hiph.
יָאֵר from אוֹר fut. Hiph.
יֵאֹר - אוֹר - Niph.
יָאַת, יָאַת from אתה fut. Kal.
יְבֹאֲנִי from בוֹא 3d plur. fut. Kal, with suffix.
יָאֲתָיֵנִי יָאֲתָיוּ from אתה fut. Kal.
יָבוֹ from בוֹא fut. Kal.
יָבוֹשׁ - בוֹשׁ fut. Kal.
יִבְכֶּה - בכה - Kal.
יַבֵּשׁ - יָבֵשׁ - Piel.
יָבֵשׁ - יָבֵשׁ infin. Kal.
יִגֶּה - יגה fut. Piel.
יָגֶל - גלה - Hiph.
יִגַּר - גרר - Niph.
יָדָא - דאה - Kal.
יַדּוּ - ידה - Piel.
יוֹדוּךְ יוֹדוּ from ידה fut. Hiphil.
יָדָכֶן יָדָם from יָד.
יְדַמּוּ, יִדַּם from דמם fut. Kal and Niphal.
יְדַשְּׁנֵהוּ from דָּשֵׁן fut. Piel, ה parag.
יָהֲדָפֻנּוּ - הדף fut. Kal.
יָהוּא - הוה fut. Kal.
יְהוֹבֵד - אָבַד Chald. Aph.
יְהוֹדֶה - ידה fut. Hiph.
יְהוֹדוּךְ - ידה - Hiph.
יְהוֹשַׁיַּע - ישע - Hiph.
יְהִי - היה - Kal.
יְהֵילִילוּ - ילל - Hiph.
יַהֵל - אהל - Piel.
יְהֻמָיוּן — המה 3d plur. fut. Kal; ן paragogic.
יְהַהֲלוּ from הלל fut. Piel.
יְדַעְתִּי — ידע praet. Poel.
יוֹכְלוּ from אכל fut. Kal, (Hoph. ?)
יוֹצֵת - יצא fem. part. Kal.
יוּקָשִׁים - יקשׁ part. Pual.
יוֹר - ירה fut. Hiph.
יוֹרֶא - ירה fut. Hiph or Hoph.
יוֹרֵנּוּ - ירה fut. Hiphil.
יָז, יֵז - נזה fut. Kal.
יַז - נזה - Hiph.
יִזַּח - זחח - Niph.
יָזֻמּוּ for יָזֹמּוּ from זמם fut. Kal.
יָזֵן from זנה fut. Hiphil.
יָזָר - זור - Kal.
יַחַד - חדה - Kal.
יַחַד for יָחַד from חדד fut. Hiph.
יָחַד from חדד fut. Kal.
יֶחֱזִיקוּן - חזה 3 plur. fut. Kal.
יְחִי - חיה fut. Kal.

וְיַחְתֵּן from חתת fut. Hiph.
וָאָחֵל - חול (חיל) fut. Hiphil.
וַיָּחֶל - חלל fut. Hiph.
וַיְחַלְּפוּ (וַיְחֻלְּפוּ) from יחל praet. Piel.
וַיֶּחֱמוּ from יחם praet. Piel.
וַתַּחֲמֹנָה - יחם fut. fem. Kal.
וַיְחַמַּתְנִי - יחם praet. Piel.
וַיַּחַן - חנה fut. Kal.
וְיָחֹנֵךְ from חנן fut. Kal.
וַיַּחֲסִיוּן - חסה 3 plur. fut. Kal.
וַיֵּחָקוּ - חקק fut. Hoph.
וַיִּחַר - חרה - Kal.
וַיַּחֲרֵם - אחר - fut. Hiphil.
וַיַּחֲתוּ וַיֵּחַת from נחת fut. Kal, and חתת fut. Niphal.
וַיַּטֵּהוּ from נטה fut. Hiph.
וַיֵּט - נטה - Kal.
וַיֵּדַע - ידע - Kal.
וַיִּוָּחֵל - יחל - Niphal.
וַיִּיטֵב - יטב - Hiph.
וַיִּילֶל - ילל - Hiph.
יֵיתֵב - יפה - Kal.
וַיִּוָּרֶה - ירה - Niphal.
וַיַּכֵּהוּ - נכה - Hiph.
וַיְכַבְּדֵנִי - כבד - Piel.
וְיִכּוֹנְנוּהוּ - כון - Polel (Pilel?)
וַיַּכֵּהוּ - נכה - Hiphil, הוּ suff.
וַיְכַל - כלה - Kal.
יִכֹּל - כלל - Chald.
וְיֻכַל - כלל - Hophal
וְכָלֹתָ - כלל - constr. or fem. infin. Kal.
וַיְכַסֻּמוּ from כסה fut. Piel.
וְכַסֹּלְמוּ for וְכַסֻּמוּ (§§ 14. 53.) from כסה fut. Piel.
וְכִרְסַמְתָּה from כרסם fut. Piel.
וַיַּכְּתוּ from כתת fut. Hiph.
וַיֻּכַּתוּ יֻכַּת from כתת fut. Hoph.
יַלַּדְתִּי from ילד part. fem. Kal.
וַיַּלִּיזוּ - לוז fut. Hiph.
וַיַּלִּינוּ - לון - Hiph.
וָלַן - לון - Kal.
יְמַדֵּד - מדד - Poel.
יִמַּהּ (*bis*) from מחה fut. Niph., *not* Kal.
יְמַלֵּא from מָלֵא fut. Piel.
יִמָּצוּ - מצא - Niphal.
וַיָּמַר - מרר - Kal.
וַיַּמֵּר - מרר - Hiphil.
יֵמָרֵךְ - אמר - Kal.
וַיַּנְאֵץ - נאץ - Hiphil.
יִנָּדַע - יָדַע - Chald.
וַיָּנִיא - נוא - Hiphil.
וַיַּנִּיחַ - נוח or ינח fut. Hiph.
וַיְנַקְּהוּ - ינק fut. Hiphil.
יִנָּשׂוּא - נשׂא fut. Niph. 3d plur. א paragogic.
יִסֹּב from סבב fut. Kal.
וַיַּסֵּב - סבב - Hiph.
וַיַּסִּיתֵהוּ - סות - Hiphil.
וַיְעַד - עוד - Hiph.
יָעַט - עוט or עיט fut. Kal.
וַתַּעֲמֹדְנָה - עמד fut. 3d f. plur. Kal.
וַיַּעֵר - עור - Hiph.
יְעִרוּ *see Lexicon* ערר.
יָפְיְפִיתָ from יפה praet. Pual.

יָפֶן from פנה fut. Hiphil.
יָפֶר - פרה fut. Hiph.
יַפְתְּ - -פתה fut. Hiph.
יֹצָא for יֹצְאָה fem. part. Kal.
יֻצַּג from יצג fut. Hophal.
יְצַטַּבַּע from צבע fut. Chal. Hithp.
יְצַטָּרוּ - צור - Hithpael.
יֻצַּע - יצע - Hophal.
יָצָק - יצק - Kal.
יִצֹק - יצק - Kal.
יָצָר - יצר - Kal.
יְצָרֵהוּ וְצֹר from יצר fut. Kal.
יָצָר from יצר fut. Kal.
יָצַר - צור - Kal.
יְצֵאתוּ - יצת - Kal.
יָצָאתִי - יצא praet. Kal.
יִקַּח - לקח fut. Kal.
יֻקַּח - לקח - Hophal.
יִקַּץ - יקץ - Kal.
יִקְרַחֶה from קרח 3d plur. fut. Kal.
יִקְרָהּ - קרה fut. Kal.
יִקַּשׁ - קשה - Kal.
יָקַשׁ - קשה - Hiph.
יַרָא - רָאֹה - Kal.
יֵרָא - ראה - Niphal.
יְרֵאוּ - רָאֹה imp. Kal.
יִרְאוּ - רָאָה fut. Kal.
יִרְאוּ (for יוֹרוּ) from ירה fut. Hiph.
יָרֵב from ארב fut. Hiphil.
יָרֵב - רבה fut. Hiphil.
יִרְבֶּה - רבה - Kal.
יָרְדִי - ירד infin. Kal.
יִרְדְּפֵהוּ for יִרְדֹּף from רדף fut. Kal.
יֹרוּ from ירה fut. Hiphil.
יְרוֹא - ירה infin. Kal.
יֹרֶךְ - ירה fut. Hiph.
יִרְוֶנּוּ - רוה - Kal.
יָרוּן - רנן (רוּן) fut. Kal.
יָרוּץ - רצץ fut. Kal.
יֻרַךְ - רכך - Niph.
יֻרַע - ירע & רעה fut. Kal.
יֹשַׁבְתִּי - ישב fem. part. Kal.
יְשָׁדֵם (Keri) from שדד fut. Kal.
יָשׁוּד - שדד fut. Kal.
יִשַּׁחוּ - שחח - Niph.
יַשֵּׂא - נשא - Hiph.
יַשִּׂים from שׂמם fut. Hiph.
יִשֹּׁם - שׂמם - Kal.
יַשֶּׂל - שלה - Kal.
יְשַׁלְּוּ - שלה - Kal.
יְשֻׁמָּם - שׂמם - Hithpoel.
יָשְׁנוּ - יָשׁ, נ epenthetic.
יִשָּׂע - שעה fut. Kal.
יַשְׁעֲכֶם יֹשַׁע from ישע fut. Hiph.
יְשֻׁפּוּטוּ from שפט fut. Kal.
יְשֹׁרָנָה - ישר - 3 plur. fem. Kal.
יִשְׁתַּחֲוּ 3 sing. masc.; יִשְׁתַּחֲוֶיהָ) 3 plur.fut., from שחה Hithpalel.
יִשְׁתַּחֲקְשְׁקוּ from שקק fut.Hithpalpal.
יָתָא from אתה fut. Kal.
יִתְאוּ - אוה - Hithpael.
יִתְגַּל - גלה - Hithpael.

יְתַו from תוה fut. Piel.
יִתְוַבַּח - יכח - Hithp.
יִתְזַן - זון - Chald. Ithp.
יְתַחֲרֶה - חרה - fut. Tiphel.
יִתְכַּס - כסה - Hithpael.
יִתֲּמוּ יִתְּמוּ from תמם fut. Kal.
יִתַּמּוּ from תמם fut. Niph.
יִתְעַר - ערה - Hithpa.
יַתֵּר - תור & נתר fut. Hi.
יִתְשַׂם - שום Chald. Ithp.
יִתְמַהְמְהוּ from מָהַה fut. Hithpalpal.

כ

כָּאֹר for כַּיְאֹר from יְאֹר.
כָּאֲרִי for כַּאֲרוּ from כור praet. Kal.
כְּדֵי from דֵּי (דַּי).
כַּהוֹת - כָּהָה.
כִּיתְרוֹן - יִתְרוֹן.
כָּל, וְכָל - כול Kal.
כֹּל - כָּלֹל infin. Kal.
כֻּלָּא for כֻּלָּה from כֹּל, §§ 71. 73.
כֻּלָּהֶם from כֹּל, § 71.
כֻּלָּהּ from כֹּל, § 71.
כָּלוּ - כלא praet. Kal.
כִּלַּתּוּ - כלה Piel.
כִּלְּתָנִי - כלא 2 fem. praet. Kal.
כִּמְטַחֲוֵי - טחה plur. part. Pilel.
כַּנֵּה - כנן imp. Kal.
כְּנָוֹת, כְּנָן from כְּנָת.
כַּנְּלוֹתְךָ from נלה infin. Hiph.
כִּנְעָנְיָה - כְּנַעַן.
כְּסוּי כָּסוּי from כסה pass. part. Kal.
כִּסָּחְנִי from כסה 3 fem. sing. Piel.
כְּרַתִּי, כָּרַתָּ, כָּרַתֶּם from כרת Kal, § 42 Note 2.

ל

לַאֲדִיב from אדב infin. Hiph.
לָאוֹר - אוֹר infin. Niph.
לַבַּת, בְּלַבַּת from לָבָה.
לָדַת, לָלֶדֶת - ילד infin. Kal.
לִדְתָּנָה from ילד infin. Kal. with suffix.
לָהֱוִין, לָהֱוֹן from הֲוָא Chald.
לְהוֹשִׁיבִי from ישב infin. Hiphil.
לְהַחָלוֹ - חלל infin. Niphal.
לַהְשׁוֹת - שאה infin. Hiph.
לְהִשְׁתַּחֲוֹת - שחה infin. Hithpal.
לְהִתְמַהְמְהַם from מָהַה infin. Hithpalpal.
לְחֵיהֶם from לְחִי.
לַחְמָם - חמם infin. Kal.
לְיסוֹד - יסד infin. Kal.
לְיקָהַת - יָקַהּ or יָקַה.
לְירוֹא - ירה infin. Kal.
לְישׁוֹן - ישׁן infin. Kal.
לְכָה (לְךָ) from ילך imp. Kal.
לֶכֶת from ילך infin. Kal.
לַלְבֵּן - לבן infin. Hiph.
לְמַדַּי - מָה & דַּי.
לְמַרְבֵּה (for לַמַּרְבֵּה) from מַרְבֶּה.
לָנָה (for לָנָתָה) from לוּן 3 fem.praet. Kal.

לַעֲנוֹת for לַעֲנוֹת from לוּן Kal, § 42, Note 3.

לַהֲפִיל from נפל infin. Hiphil.

לֵעָנוֹת - ענה infin. Niphal.

לָלִין לַן - part. Kal.

לַעֲשֹׂר from עשׂר infin. Hiphil.

לַצְבוֹת - צבה infin. Hiph.

לִרְאֹת - רָאָה infin. Kal.

לָת, לַלֶּדֶת from ילד infin. Kal.

מ

מְאוּזָל from אזל part. Pual.

מָאָסָם - מאס infin. Kal.

מֵבִי - בוא part. Hiph.

מְבַעֲתָה - בעת fem. part. Piel.

לְמַבְּרֵאשִׁיתָה מַבְּרֵאשִׁיתָה for לְמָה בָּרֵאשִׁיתָה *since at the beginning*, see Lexicon מָה & רֵאשִׁית.

מַגְבִּיהִי from גָּבַהּ part. Hiphil.

מִדִּין - מַד.

מְהֵימָן from אֲמַן Chald. Aph.

מְהַהְתִּין - נְהַת Chald. Aph.

מְהֵדָּ - הוּךְ Chald. Peal.

מֵהֶם - מָה & הֵם.

מֵהֶמָּהֶם from הֵם or הָם.

מְהֻקְצָעוֹת from קצע part. plur. Hophal.

מוֹדִים from ידה part. Hiph.

מְוֻזָּנִים - זוּן part. Hophal.

מוֹעֶדֶת for מוֹ from מעד part. Kal.

מוּמָת from מוּת part. Hoph.

מוֹבִיל - יכה part. Hiphil.

מוּסָב - סבב part. Hoph.

מוּסָד - יסד part. Hophal.

מוּצָא - יצא part. Hoph.

מוֹרֶאָה - מרא part. Kal.

מוֹרָאִים for מוֹרִים from ירה part. Hiphil.

מוֹרְגִים from מוֹרָג.

מֵזֵא - אֲזָא Chald.

מַזֶּה - מָה & זֶה.

מֵזִין - אזן part. Hiph.

מַחֵא - חֲוָא Chald. Aph.

מֶחֱטוֹ - חטא infin. Kal.

מְחַן - חֲנַן Chald.

מְחֻסְפָּס - חסף part. Pual.

מַחְצְרִים מְחַצְּרִים from חָצַר part. Piel (Peoel) or Hiphil.

מְשַׁחַר from שָׁחַר part. Hithp.

מֻטּוֹת - נטה part. Hophal.

מְטַחֲוֵי - טחה part. plur. Pilel.

מֵיָּם - מַיִם.

מִיָּרְדִי - ירד infin. Kal with suffix.

מְכֻרְבָּל from כִּרְבֵּל part. Pual.

מֶלֶךְ - מָלַךְ.

מְלֵאכִים - מַלְאָךְ.

מָלוּ - מָלֵא Kal.

מַלֹּאוֹת מַלֵּאת from מָלֵא infin. Piel.

מְלוֹאת from מָלֵא infin. Kal.

מַלְיִנִים - לוּן part. Hiph.

מַלָּכֶם - מָה & לָכֶם.

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מַלְפֵּנוּ מַלֵּף from אלף part. Piel.
מָלֵאתִי from מָלֵא Kal.
מְמֻחָים - מחה part. Pual.
מְמָךְ, מְמֵךְ, etc. from מָךְ.
מְמַתִּים from מוּת part. Hiphil.
מִפְּאָץ - נאץ part. Hithpoel.
מִמְזָרִים - מִמְזָרִים.
מֻנָּח - יכח or נוּחַ part. Hoph.
מִנִּי (for מִנִּים Ps. 45 : 9) from מָן.
מַנִּיחַ - יכח or נוּחַ part. Hiph.
מַסִּית from סוּת part. Hiphil.
מָעֻזָּיָה - מָעוֹז, נ epenthetic.
מֻעָף - יעף part. Hophal.
מְצָאן - מצא 2 plur. imp. Kal.
מְצַאֲכֶם - מצא Infin. Kal.
מָצָאתִי - מצא Kal.
מְקַלְּלֵנִי from קלל part. Piel.
מְקִימִי - קום part. Hiphil.
מַקְנֶה - קנא part. Hiphil.
מְקֻנָּתִי - קנן part. Pual.
מִקְרָא (Numb. 10 : 2) from קרא infin. Kal.
מְקַרְקַר - קור part. Pilpel.
מֶרְדָה - ירד infin. Kal.
מְרֻטָּה - מרט part. Pual.
מַשְׂכִּים - שכה part. Hiph.
מַשְׂפִּילֵי - שָׂפַל part. Hiph.
מְשָׁרַת (for מְשָׁרֶתֶת) part. fem. Piel.
מְשֻׁתָּחֲוִיתָם (for מִשְׁתַּחֲוִים § 40) from שחה part. Hithpalel.
מַתָּ, מַתִּי from מוּת Kal.
מְתָא from אֲתָה Chald.

מְתַחֲרָה from חרה part. Tiphel.
מִתֶּם - מֵת.
מִתְבַּלְבְּלָה from בָּלַל part. Hithpalpal.
מִתְקַתִּי from מוּת Polel (Pilel).

נ

נַאֲוָה from נאה Pilel.
נָאוּ - נאה Pilel.
נָאוֹת - אוֹת fut. Niph.
נְאֹץ - נאץ infin. Piel.
נֶאֱרִים - ארר part. Niphal.
נֶאֱשָׁאר - שׁאר part. Niphal.
נָבֹזָה - בזז fut. Kal.
נִבֵּיתָ נִבֵּיתִי from נבא Niphal.
נִבְכִּים from בוּךְ part. Niphal.
נָבָל, נָבֶל from בלל (נָבַל?) fut. Hiphil.
נִבֶּלָה from בלל fut. Kal.
נִבְקָה - בקק Niphal.
נָבַר - ברר praet. Niphal.
נָבָר - ברר part. Niphal.
נִגְאַלוּ - גאל Niphal.
נִדְמָה - דמם fut. Niph.
נָהִי, נָהִי from היה fut. Kal.
נוּגִים, נוּגֵי - יגה part. pl. Niph.
נוּגוֹת from יגה part. fem. plur. Niphal.
נוֹלַדוּ - ילד Niphal.
נִנְסְרוּ - יסר Nithpael, with ת assimilated.
נָחַלְתָּ נָחַלְתִּ from חלל praet. Niph.
נָחַל from נחל praet. Piel.
נָחַם - נחם Niph. or Piel.

נֶחְמִים - חמם part. Niphal.

נֶחֱנֻתִּי - חנן 2 fem. Niph.

נֶחֱרָה from חרר Niphal.

נֶחַת - חתת Niphal.

נִירָם - ירה fut. Kal.

נִירָם - ירה fut. Kal.

וַנַּךְ נַךְ - נכה fut. Hiph.

נִכְאוּ - כאה Niphal.

נִכְחָת - יכח part. fem. Niph.

נִכַּפֵּר - כפר Nithpael, with ת assimilated.

נָמַה from מוּר Niphal.

נָסַבָּה - סבב Niphal.

נָעֲבְדֵם - עבד fut. Hophal.

נָסָה for נָשָׂא from נשׂא imp. Kal.

נֵעוֹר from עוּר Niphal.

נִפְלָאת נִפְלָאת from פלא 3 fem. Niphal.

נִפְלַל from נפל Pilel.

נִצְטַדָּק - צדק fut. Hithp.

נִצָּרָה from נצר imp. Kal.

נָקַל - קלל Niphal.

נָשׂוּ & נָשׂוּא (for נָשְׂאוּ) from נשׂא 3 plur. Kal.

נְשׂוּי נָשׂוּי from נשׂא part. pass. Kal.

נַשִּׂים from שָׂמַם fut. Hiphil.

נַשַּׁנִי (for נִשַּׁנִי) from נשׁה praet. Piel § 17, 6.

נִשְׁתָּוָה from שׁוה Nithpael, ת transposed § 38.

נִשְׁתַּחֲוָה from שׁחה fut. Hithpalel.

נִשְׁתָּעָה - שׁעה Hithpael, ת transposed § 38.

נָתַקְנוּהוּ from נתק Kal.

נָתַתָּ נָתַתָּ, נָתַתְּ, from נתן Kal.

ס

סֹבִיב from סבב part. Kal.

סְבָכוֹ - סבך.

סְבָלוֹ - סבל.

סְחַרְחַר - סחר Pealal.

ע

עוּזָה from עזז imp. Kal.

עֵרָה - ערר imp. Kal.

עָשׂוּ (for עָשׂוּי) from עשׂה pass. part. Kal.

עָשָׂת from עשׂה 3 fem. praet. Kal.

פ

פַּחַת from נפח infin. Kal.

פְּעָלוֹ - פעל.

פְּשָׁתָם - פוּשׁ praet. Kal.

צ

צֵא (צְאָה) from יצא imp. Kal.

צְאֶינָה from יצא 2 fem. plur. imp. Kal.

צֵאת from יצא infin. Kal.

צַדֶּקְתֵּךְ* - צדק infin. Piel.

צָמְתָ from צָמָא praet. fem. Kal.

צָפוּ (for צָפוּי) from צפה pass. part. Kal.

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* According to some editions of the Bible צִדְקָתֵךְ.

צְמִתֶהוּנִי from צמת praet. Pilel.
צַק - יצק imp. Kal.
צָקָה - יצק infin. Kal.

ק

קָאַם from קוּם praet. Kal.
קָאַם - קוּם Chaldee.
קָבָה - קבב imp. Kal.
קַבֵּהּ (for קָבוֹ) from קבב 3 praet. Kal with suffix.
קָבְנוֹ from קבב imp. Kal. § 35.
קַח, קָחָה from לקח imp. Kal.
קָח (Ez. 17 : 5) from לקח praet. Kal.
קָחָם (Hos. 11 : 3) from לקח praet. Kal with suffix.
קָחָנָּה from לקח imp. 2 sing. Kal, נ epenthetic, & fem. suffix.
קָחֶנּוּ from לקח imp. 2 sing. Kal, נ epenthetic, & masc. suffix.
לָקַחַת & קָחַת from לקח infin. Kal.
קָיוּ from קיה 2 plur. imp. Kal.
קָרָאן, קְרָאן from קרא 2 plur. fem. imp. Kal.
קָרָאת from קרא 3 fem. praet. Kal.

ר

רַאֲוָה (for רָאוֹה) from ראה infin. Kal.
רַב (רוֹב) from רִיב infin. Kal.
רַד (Isai. 45 : 1) from רדד infin. Kal; (Judges 19 : 11) for רָדַד praet. Kal.
רָד, רְדָה from ירד imp. Kal.
רָדָה, רֶדֶת - ירד infin. Kal.
רוֹדֵם from רדה participle Kal.
רָנוּ, רָנִי, רָנּ־ from רנן infin. & imperative Kal.
רַעְיָה from רעע fem. infin. Kal.
רַעֲנַן - רען Pilel.
רָצִין (for רָצִים) from רוּץ plur. part. Kal.
רָשׁ, רֵשׁ from ירשׁ imp. Kal.
רֶשֶׁת, רִשְׁתּוֹ, etc. from ירשׁ infin. Kal.

שׁ

שָׂא from נשׂא imp. Kal.
שָׂאֵת, שְׂאֵת, לָשֵׂאת from נשׂא infin. Kal.
שׂוֹא (בְּשׂא) from נשׂא infin. Kal.

שׁ

שָׁאט from שׂוּט part. Kal.
שֵׁב, שְׁבָה from ישׁב imp. Kal.
שָׁבָת, שְׁבָתִי (שַׁבָתִי), שְׁבָתּוֹ, etc. from ישׁב infin. Kal.
בְּשַׁגָּם שַׁגָּם from שׁגג infin. Kal.
שָׁדַם (יְשָׁדַם) from שׁדד fut. Kal.
שׁוֹב from ישׁב infin. Kal.
שׁוֹשֵׁתִי - ששׁה 1 praet. Poel.
שַׁךְ, שְׁךְ from שׁכךְ infin. Kal.

שָׁכַבְתִּי from שכב praet. Kal.
שְׁאַלְתִּיךָ for שְׁאִלָתְךָ from שאל.
שָׁכְנָתִי from שכן part. fem. Kal.
שַׁמּוֹת - שָׁמֵם infin. plur. Kal.
שִׁמְעוֹן - שמע 2 fem. plur. imp. Kal.
שְׁנָתַיִם dual of שָׁנָה *a year*.
שָׂקָה from נשק imp. Kal.
שָׁכְבָה (for שׁכּב) from שכב 3 praet. Kal.
שָׂתָה, שַׂתִּי from שתה Kal.
שׁת from שית infin. Kal.
שָׁתוּ - שתה praet. Kal.

ת

תְּאַכְלֶהוּ from אכל fut. Piel.
תֹּאַרוֹ - תֹּאַר.
תֹּבֵא (for תּבָה) from אבה fut. Kal.
תְּבוֹאֵנָה from בוא fut. Kal.
תָּבֹאתִי תָּבֹאָה from בוא fut. Kal.
תְּבוֹאֶתְךָ from בוא fut. Kal.
תְּבֹטָחוּ - בטח 2 plur. fem. Kal.
תִּבְךָ from בכה fut. Kal.
תִּבְעִיוֹן - בעה - Kal.
תֵּבָקְשִׁי - בקש - Pual.
תִּגְבַּהֲרְנָה - גָּבַהּ - Kal.
תִּגְיוֹן - יגה - Hiph.
תִּגָּל - גלה - Niph.
תִּדְבָּקְנִי - דבק - 2 fem. Kal, ן paragogic.
תִּדֹּם from דמם fut. Kal. or Niphal.
תְּדַמְּיוּנִי from דמה fut. Piel.
תְּהִי, תִּהְיִי - היה - Kal.
תְּהִירֶנָּה - הום - Hiph.
תּוֹרֵךְ - ירה - Hiphil.
תֵּלֵךְ - הלך - Kal.
תְּהַלֵּלוּ - הלל - Piel.
תּוֹגוּ - יגה - Hiphil.
תּוֹמִיךְ - תמך particip. Kal.
תּוֹלֵנּוּ - ילה fut. Hiph. with epenthetic suffix.
תּוֹסִיפִי from יסף fut. Hiphil.
תּוֹרֵךְ (תּוֹרֶךָּ) from ירה fut. Hiph.
תֶּזְלִי from אזל fut. Kal.
תִּזְנִי (for תִּזְנֶה) from זנה fut. Kal.
תִּזְנִים from זנה fut. Kal.
תַּזְרֵנִי - אזר - Piel.
תַּחֲזִי - חזה - Kal.
תֹּחֵז - אחז - Kal.
תְּחִי - חיה - Kal.
תֵּחָל - חלל - Niph.
תַּחֲשׁ - חוּשׁ (חשׁה) fut. Kal.
תֵּחַת (תֵּחָת) from נחת fut. fem. Kal, & חתת fut. masc. Niphal.
תֵּט from נטה fut. Kal.
תַּט - נטה - Hiph.
תֵּיעָשֶׂה - עשׂה - Niph.
תֵּכֶה - כהה - Kal.
תְּכַס - כסה - Piel.
תִּכָּסֶה - כסה - Hithpael.
תֵּלֶה - להה - Kal.

תָּבַן from לוּן fut. Kal.

תָּמַח - מחה - Hiph.

תִּמָּח - מחה - Niphal.

תֶּמְחִי - מחה - Hiph. (Kal?)

תַּמְנוּ for תַּמּוּ - from תמם 3 plur. Kal.

תָּמֵס from מָסָה fut. Hiphil.

תָּמֵר - מרה - Hiphil.

תַּמֵּר - מרר (מרה) fut. Hiph.

תִּמְרוּ - אמר fut. Kal.

תֵּן, תְּנָה from נתן imp. Kal.

תְּנָה (Ps. 8: 2) from נתן infin. Kal.

תִּנְדַּע from ידע fut. Chaldee.

תַּנִּיק, תְּנִיקֵהוּ from נוק fut. Hiph.

תִּסַּף from אסף fut. Kal.

תֵּעָגֵנָה (for תֵּעָגֹנָה) from עגן 2 plur. fut. Niphal.

תֵּעָלוּ (for תֵּעָלֶ) from עלה fut. Niphal.

תָּעָבַדֵם from עבד fut. Hophal.

תַּעֲבוּרִי - עבר - fem. Kal.

תִּפֶּהוּ - אפה - Kal.

תְּפוּצוֹתֵיכֶם see Lex. פוץ & תְּפוּצָה.

תֻּפַּר (תֻּפָּר) from פרר fut. Hophal.

תְּצַלֶּנָה from צלל fut. Kal.

תִּרֶב - רבה - Kal.

תָּרֵב - רבה - Hiphil.

תִּרְגַּלְתִּי from רגל 1 sing. Tiphel.

תֵּרוֹץ from רצץ fut. Niph.

תְּרֻצָּחוּ - רצח - Piel.

תִּשְׂאוּ - נשׂא - Kal.

תְּשַׁגְשְׁגִי - שׂוג - Pilpel.

שָׁמֵם - תִּשּׁוֹמֵם - Hithpoel.

תִּשְׁלַחֲנָה (for תִּשְׁלַחְנָה) from שׁלח fut. 2 sing. Kal, with epenth. suffix.

תָּשִׁי from שָׁוָה fut. Kal.

תִּשְׁאִינָה תִּשֶּׂנָה from נשׂא fut. Kal.

תִּשְׁתַּשְׁעוּ from שׁעע fut. Polpal.

תִּשְׁתֶּה from שׁתה fut. Kal.

תִּשְׁתַּחֲוֶה from שׁחה fut. 2 sing. Hithpalel.

תִּשְׁתַּמְּרִין from שׁכר fut. 2 sing. fem. (ן paragogic) Hithpael.

תִּשְׁתַּע from שׁעה fut. Hithp.

תֵּת־תֵּת - נתן infin. Kal.

תִּתֵּי - נתן infin. Kal.

תִּתְבָּר - ברר fut. Hithp.

תִּתְגָּר - גרה fut. Hithp.

תַּתָּה (for נָתַתָּה) from נתן praet. Kal, ה paragogic.

תִּתְחַר from חרה fut. Hithp.

תִּתֵּם, תִּתַּם from תמם fut. Kal.

תַּתַּע from תעה fut. Kal.

תִּתַּפֵּל - פתל - Hithpael.

תִּתַּצַּב - יצב - Hithpael.

תּוֹתַר & הֹתַר from יתר fut. Hiphil.

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5 the vowel ֻ should stand on a line with *u* in *full*.

38 twelfth line from the top, for רָקוּוּ read רָקוּוּ.

47 fourth line from the top, for הָאִיר, הָאִיר, read הָאִיר, הָאִיר.

54 fifth line from the top, for חֶלְרֵם read לָחֳרֵם; this occurs in a few copies only.

64 second line from the bottom, for 1 read 15; this was occasioned by the drawing out of the type.

68 § 89, for קְרָאֲנָה read קְרָאנָה.

The following were occasioned by the breaking of the type.

8 bottom line, for וַיֹּאמֶר put וַיֹּאמֶר.

25 third line from bottom, put a period after Sufformatives.

27 twelfth line from top, put a semicolon after קוּם.

28 bottom line, for אֶתרוֹמֵם read אֶתְרוֹמֵם.

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